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# For the Christian Spiritualist.

FECONSOLATIONS OF SPIRITUALISM. BY CORA WILBURN. West is this new belief that with such astonish

raphlity has spread throughout the land, that sought and obtained admission within the es palaces and beneath the humblest roofs. oring joy and renewed hope, and heavenly con-Hel its approach? What mighty revolutions gare betokened its advent to this free and land: What changes have its teachings At its manifestations, what good have they 5012 Blessed era of a degenerate world's with thankful rapture thy cleaning footsteps, and bid a joyous welwithy coming. Thine are not the deluded the of an excited fancy, portraying in un- wander on in eternal sunshine. Elle language a new creed of mystification, mining thy revelations to the few, the mighty, ath's so called great, but to high and low, to mand to the degraded, do thy ministrasme, does the voice of Spirit sympathy whissessages of love, and no creed, no rank, no r considerations, no vain distinctions, imthy steady onward march of power, subduing of Love! bases and bigotry, banishing from the human avictions, thy heart consoling assurances. Gooddower's delicate adjustment, in the wide range ours, and beauty tints pervading a world rentilizely by His abiding presence. The funethat shrouled the fair face of nature is name, and mortal eyes gaze with renewed with a holier pleasure upon the beauties

ial tersuasive. intendism has ennobled affection, elevated huis until it becomes an angel attribute, and Puts of soul whispered truth and wisdom the assisting heart of endeavor, that not a that a word breathed in the cause of hu-This the defence of right, shall ever be lost, that strengthened, aided, directed from on

tachings of Spiritualism appealing to the hu-

Militariism reveals and defines what intuition may whispered, and trusting faith received, den in siler ce and in solitude, our hearts have ed with a timeless capture, that gave assurance f the possession of a higher nature, as we gazed verently up to the star lit sky, and felt its soemn influence upon our Spirits, and joyful anticifon of fature blesselness within our souls,

The more than human fortitude, that braved ith wounded heart, yet undaunted brow, the arms of life, the disenchantment of experience, le bitter knowledge of deception and ingratitude, arctum for its simple trust, the long tried soul that here with martyr firmness, the estrangement of friends, the death of love, the extinction of carthy hope, the less of kindred, drew its heaven borrowed strength from the overshadowing infigures of a better life, of holier natures, of a the leveller world! The soul trusting to its har's boundless goodness, to the aid and bestowal angel sympathy, that heart can bear the wreck fortune, the solitude of unreciprocated affection, of the envenomed shafts of malice and detraction harmlessly upon the breast, encased within the armor of faith and rectitude. To the wronged and iffering, the desolate and the oppressed, the wilowed heart, the orphaned soul Spiritualism comes, true celestial messenger, changing sorrow to gadness, giving heavenly certainties for earthly ears and doubts. And yet they ask, "What has Piritualism done for humanity, for progress, for appiness?" and they question the utility of the aven sent mission that received with becoming

dering this inharmonious earth a very paradise, its care worn, toiling children akin to angels.

Think of it, miser, hoarding thy ill-gotten treasures-clutching, with convulsive grasp, thy golden baubles, that death (to thee the terror's king) must inevitably loosen from thy useless hold; think of thy paltry treasures, valueless as the earthly dust in the fair Spirit-Land, to which even thou art hastening. Think of the wealth reflected from the pure heart's secret mine of feeling-from the limitless stores of affection, the inexhaustible resorts of thought, the gem-like brilliancy, the dazzling splendor surrounding the progressed soul, and thy perverted ambition will turn from the false glitter of earthly treasure to the never-fading possession of an angel's attributes-to the attainment of the soul's highest wealth, the Spirit's undimmed gems of Truth, Purity, and Goodness.

Cold and selfish hearts, shrouded in the gloomclouds of discontent, surrounded by the icy atmosphere of pride and indifference; thou, that art proud of thy wide domains, thy pillared halls, thy home of wealth and comfort, unheeding the want m hestowing divine assurances of immortality and misery around, know that in the Land of the dropping and doubting soul. What wonders Future thy earthly consequence will avail thee naught, and thy poor and needy spirit spread gloom and poverty around; for, thy golden care unheeded, with what wilt thou surround thy spirit if wanting in the love that brightens, the sympathy that beautifies, the generosity that expands, the regeneration, holy dawn of a better, high- charity that smooths the rugged path? Sad, and gloomy, and desolate, and cold as the heart that while on earth felt not "another's woe," will thy surroundings be; while the loving and the good

Oppressor of the weak! wronger of the defenceless! no might can shield, no earthly influence accompany thy callous soul; and Memory, the standed intellect, to the simplest heart, to attendant angel, or avenging demon, as human choice has made her, will recall the scenes of thy misspent, tyrannic life, until the tears of repentance have washed away the ice-banks of unfeeling harshness, incrusting the indwelling Spirit's lustre

Materialist! living only for earth's animal gratiethe troubling envy, the consuming hatred, fications, without aspiration, or hope, or enthusiasm in any noble cause, ascribing the universe and all its visible, heart-appealing beauties, to the effects empathy! This is what Spiritualism is doing of chance, and gloomily believing in the annihilation of all things beautiful and true—in the institute of an extinction of thought and feeling—thou dost man having, like the earth, a North and South total extinction of moral elevation, the outward heavenly deprive thyself of many an hour of perfect enjoyance of Satanic design. Faith of Love, thou ment even upon earth, and the bane of scepticism tianished Fear and its attendant phantoms from for a while must darken the beauties of the trembling human soul, and substituted for the Spirit-home to thy perverted vision and doubting a terrire of ancient teachings thy sublime soul. But for thee, as for all, there is ultimate abs, thy heavenly triumphs, thy soul satisfying happiness in store, and the conviction that may be attained to here, that God's all pervading Spirit ass and progression in the place of empty creed, admits not of the gloomy doctrine of annihilation. nd heartless ceremony, the recognition of a God To all, sooner or later, comes the blessed assurance If boundless mercy, dwelling not in Heaven only, of Spiritual life, and the conviction brings joyt upon the earth, within the human spring within life giving rapture; and the heart of humanity suberm's ray; the divine presence revealed in thrills with boundless gratitude to the great Life-Giver, for the inestimable boon of life unending, of eternal progression! No longer does the trusting heart admit the heavenly visitants, Love and Friend ship, with trembling and foreboding doubt, fearful lest change, or death, or distance, should intervene betwixt the souls whose thoughts and prayers and earth, destined not to final destruction, but aspirations, have once been in unison. Spiritualmiles and beautifying progression. These are sm, with its low, soft voice, its persuasive, truthful accents, gives the assurance that "love goes with an affections, to the religious soul, with a beauty, us to the bourne beyond;" that its fears and trou afternal a power of conviction all sufficient bled thoughts, its doubts and earthly desires, alone are left on earth, but that its idealizing power, its beauty-spell, its thousand haunting memories, its dreams and bright realizations, bloom and live for ever beyond the gates of earthly life, and invest with light and holiness the Spirits of the blest.

> And the hand of Friendship, in the immortal bowers, shall clasp the hand of Sympathy with a remembered, loving clasp; and the confidence and memory of the earth communion accompany the heavenly greeting!

These are the teachings of Spiritualism-these its promises, its revealments. Never has poetry in its sublimest soarings, its genius-stamped imagery of beauty, traced such soul-entrancing songs of delight as flow from the utterance of the Spiritual Muse when revealing the glories of the Spirit-home spering in the music tener of the passing breeze the dwelling-places of earth's future angels!

"Dreams cannot picture a world so fair;" human language-earthly colors, fail to depict the divine abodes of earth's toiling millions-one whisper of the melodious breezes of the Spirit-land by far excelling all the harmonies, the music voices of the material world. Love unending, joy eternal, consolation to the sad, faith to the doubting, companionship to the desolate, hope to the despairing, elevation to the degraded, and progression and advance ment to all! These are the glorious promises and certainties of Spiritualism; and to me, its humble and sincere votary, it promises restoration to my Spirit-mother's arms, the return to my father's love-reunion with the loved and loving missed ones. And on earth, Spiritualism teaches me forbearance, sympathy, love for all, trust and patience

here, and perfect faith in Heaven. PHILADELPHIA, Dec. 1st, 1855.

KNOWLEDGE IS POWER .-- Floyd's forthcoming Steamboat Directory gives a thrilling instance of the necessity for women knowing how to swim.-When the ill-fated Ben Sherrod was in flames on the Mississippi river, and the lady passengers who had thrown themselves into the water were drowning around the boat, the wife of Captain Castleman jumped into the river, with her infant in her MESMERISM, ITS RISE AND PROGRESS. LONDON, Nov. 20, 1855.

To the Editor of the Christian Spiritualist:

Sir,-I notice it is the custom of Spiritualists in speaking of Mesmerism, to quote Mesmer as the discoverer. The fact is the effects of Mesmerism were known to many persons long before his time, but he reduced the observed facts to order, and formed them into, not exactly a science, but something nearly approaching one. I have thought a few notes upon the early practices of the art would be acceptable to your readers, and so have collated some of them.

A work I lately met with treating on the subject, ascribes the whole effect to imagination, and to this opinion Professor Grimes seems to incline when he so earnestly insists upon the power of an organ he terms "credenciveness." That credulity or belief may be a great aid in inducing the results there is no denying, but we well know that the effects are produced on those who have utterly disbelieved in the power. This would show that a something more than imagination is at work. That imagination can produce great effects, there is no denying. The anecdote of the Prince of Orange at the seige of Buda, (1625,) when his army was sick of the scurvy proves it. He procured three phials, containing a decoction of camomile, wormwood, and camphor, which he gave to the physicians, who pretended they were rare specifics obtained at great cost from the East, and that one drop was sufficient to impregnate a gallon of water. This water was drunk by the soldiers with great avidity, and having faith in its virtue, they became well.

The first practicers of magnetism were termed mineral magnetisers. Paracelsus (born 1493) boasted of being able to transplant diseases from the hunan frame into the earth by means of the magnet. Kircher, the Jesuit, the great opponent to the alchymists, was a believer-for hernia he prescribed small magnet, reduced to powder, to be taken internally, and to the external swelling a poultice of iron filings, which he supposed by the action of the magnet would be drawn inward, and also the tumor. It then began to be supposed that wounds inflicted with a metallic substance, could be cured by the magnet-then that to magnetise a sword would cause the cure of a wound inflicted by it. Dr. Hudd (1574) declared the magnet was a remedy for all diseases if properly applied, "but that pole, magnetism could only take place when his was in a boreal position.

The sword salve was firmly believed during the 16th and 17th centuries. Sir Kenelm Digby introduced a powder in lieu of it, which he called the powder of sympathy, by which the wonderful cure of Mr. Howell, a favorite of James the 1st, of England, was wrought.

The first person we read of who practiced, what would be termed in the present day, animal magnetism, was an Irish gentleman named Greatrex. He made claim to no discovery, but believed that God had imposed on him the power to cure the king's evil. He tried his new power on a weaver named Maher, at Lismore, who was suffering fearfully with the disease. "Upon this man he laid hands, stroked him and prayed fervently." In a few days the man was considerably healed, and finally, with the aid of other remedies, the man was cured. After this success he had much practice. and manipulated for the cure of ague, epilepsy, ulcers, aches, and lameness,

The cures he effected created a great sensation and thousands flocked to him. By the clergy of the diocese of Lismore he was cited into the Dean's court, and was prohibited for the future from laying hands on the people to heal them. This admonition he disregarded. Shortly afterwards he went to England, on the invitation of Lord Conway. In London he was much sought after. Here he gave out that all diseases were cured by evil spirits. In the interchange of thought be renewed, and the the miscellanies of St. Evremond, an amusing sketch of one of the "seances" of the Irish prophet, as he was termed, is given. The first patient who presented himself was suffering from an incurable rheumatism. "Ah!" said the miracle worker, "I have seen much of this kind of spirit. They are watery spirits, who bring on a cold shivering and excite an overflow of aqueous humors in the body." Then addressing the man, he said, "Evil spirit who hast quitted thy dwelling in the waters to come and afflict this miserable body, I command thee to quit thy new abode, and to return to thine ancient habitation." The man then withdrew, and another presented himself. This man was tormented by melancholy vapors. "Ærial spirit," said the Irishman, "I command thee into the air; exercise thy natural vocation of raising tempests, and do not excite any more wind in this sad, unlucky body." Other spirits of different characters were rebuked, hut all in a similar strain.

St. Evremond thus sums up the effects produced by Mr. Greatrex: "So great was the confidence in time, he asserted he could cure blindness, but this him, that the blind fancied they saw the light; the deaf, that they heard; the lame, that they walked and thence to Paris, where at first he met with straight; the paralytic, that they recovered the use

Contemporaneous with Greatrex, was Francisco but touched a person with his hands and they fell into fits, and manifested all the symptoms of mod- theory. ern mesmerism. Van Helmont published a work upon the effects of magnetism on the human frame, and Belthazar Gracian, a Spaniard, rendered himself famous by the boldness of his views. He said,

and the passions." Maxwell, writing in 1679, from the materiality of beings; increase the sum of Spirituality in bodies; rouse the spirit from you can never perform anything that is great or netism did not, but that imagination did account not shut his eyes to the most precious truth which

Belonging to this subject are the convulsionaries fore the commission. of St. Medard. These scenes took place at the century. Some prayed on bended knees before the of them, a woman, became so insensible when in amount by 140,000 francs. the state, that she was beaten by a herculean fellow with a bar of iron. The harder he struck the made on the twenty-fifth stroke. Another stretched at the age of 81. herself on a brazier of red hot coals. A Jansenist the Jansenist sect were most inimical. The usual large estate at Busancy, and the Chevalier Barbarin. abuse was not wanting; the fact was admitted; faby Mesmerism.

vears, was almost wholly confined to Germany, where men of learning devoted themselves in the endeavor to discover the property of the loadstone. his magnetic cures. About the year 1770 he in-Anthony Mesmer, who constructed a new theory of his own, and became the founder of Animal Magnetism.

A few facts in connection with his career and that of his immediate successors, may not be uninteresting. He was born in May, 1734, at Mersberg, in Swabia; studied medicine at the University of Vienna, and took his degrees in 1766. His inauguthe human body. He treated the matter in the style of the old astrological physicians, and exposed himself to ridicule. He hald the sun, moon and fixed stars mutually affect each other in their orbits, and that they cause and direct in our earth a flux and reflux, not only in the sea but in the ganized bodies through the medium of a subtile and mobile fluid which pervades the universe, and associates all things together in mutual intercourse and harmony. This influence he held was particularly exercised on the nervous system, and produced two states which he called intension and remission, and which, as he supposed, accounted for the different periodical revolutions observable in

Having learnt from Hell the secret of the plates, he tried them with great success. Upon communicating the results to Hell, he published them, claiming for himself all the advantages, treating direction. This led to a quarrel between them. Hell ultimately obtained all the eclat. Mesmer, nothing daunted, persevered, and eventually stumbled on the truth. He was treating a young lady under a convulsive malady by his planetary system and the use of the plates, and found at length he could produce the same effects by passing his hands downward towards the feet of the patient, even when he was at a considerable distance from her. This completed his theory. He wrote an account of his discovery to all the learned societies of Europe, soliciting an investigation. The only answer he received was from the academy of Science at Berlin, but not at all favorable to his system, or flattering to himself. Writing to a friend he said, "I have observed that the magnetic is almost the same thing as the electric fluid, and may be propagated by means of intermediate bodies." He also maintained that the magnetic matter or fluid pervaded the universe, and that every human body contained it, and could communicate the superabundance of it to another by the exertion of the

From Vienna Mesmer went to Switzerland. Here he met with Father Gassner, who cast out devils and healed the sick by merely laying hands on them. Mesmer acknowledged the cures, but claimed them as being effected by Mesmeric means, and acting on some of the patients in his own manner, but little encouragement. At length he made a convert of M. d'Eslon, a physician of great reputation. This caused the Parisians to resort to him, Bagnone, an Italian, who practiced in Italy, who and he became quite the fashion. The Queen, Marie Antoinette, expressed herself in favor of this

After Mesmer left Paris, M. d'Eslon was called doctrine of animal magnetism, or be expelled from where—everything, therefore, is under the influ- appointed in March, 1784, seconded by a commiswith well directed zeal, would be the means of ren- had learned to swim when a girl.—Norfolk Bulletin. or foments divisions among men. It is the same posed of the principal physicians of Paris and men of health. But he saw and recounted the blessedness ford Herald.

agent which gives rise to sympathy, antipathy, science, among whom were Benjamin Franklin, La- of the heavenly land which he was just approachroisier and Bailly. Mesmer was invited to attend, ing; he conversed beautifully with his father and says, "If you wish to work prodigies, abstract but absented himself upon various frivolous pre- all the family, telling them that he must be brief tences. The experiments extended over a series in his remarks, because his time in the body was of five months. The commission sat for five but a few minutes; and in a few minutes as he its slumbers—unless you do one of these things, months, and eventually reported that animal magfor the phenomena, which had been exhibited be-

When the commission began their setting, Messhrine of the saint, in the early part of the 18th mer left Paris and went to Spain. Here he was followed by many of his believers. A subscription shrine, others shrieked and threw themselves into was opened for him of one hundred shares, of 100 convulsions, and were excited into a species of louis each, on condition of his imparting his secret phrensy. So insensible were they to external This Mesmer agreed to, and in a few days the subthings, that blows, &c. were unfelt by them. One scription was not only filled, but exceeded in and three months old. Three weeks before she

With the money he thus acquired he again went to Paris. Shortly afterwards the commission pub- with her, she would be willing to dic. The mother more she urged him to strike. Another was struck lished their report. This was the ruin of Mesmer's requested her to repeat some passage adapted to sixty blows with a sledge hammer, without any reputation in Paris. He quitted the city with the her case, and she repeated the words of Jesus. sensible effect. The same weapon was used in fortune he had realized, (340,000 francs,) and restriking a strong wall, into which a large hole was tired to his native country, where he died in 1815, them not, for of such is the kingdom of heaven; ?

After the flight of Mesmer, imitators sprang up priest was he who presided over the votaries. The in France, Germany and England, among whom facts were not denied by the Jesuits, to whom was Cagliostro, the marquis of Puysegur, a man of

The marquis of Puysegur found a somnambulist naticism, and other such epithets were adopted as in his gardener. The state he described as an ena solution. Mr. Delluze, in his critical history of largement of the soul of the sleeper, by which it Mesmerism, contends these effects were produced was brought into more intimate communion with all nature, but more especially with the magnetiser-Mesmerism after this, for a period of seventy He also discovered that he could magnetise a tree, which he did and his patients were seated under it-

In England in 1778, Dr. Mainanduc, a pupil of Mesmer, and d'Eslon practiced at Bristol. His suc-Father Hell, a Jesuit, professor of astronomy at cess was extraordinary; persons of the highest rank the university of Vienna, was rendered famous by flocked to him. Hannah More writing to Horace Walpole speaks of the doctor being in a fair way vented steel plates of a particular form, which he to gain £100,000 by means of his detestable mumapplied to the naked body as a cure for many dis- meries. In London a man named Holloway, by eases. In 1774 he communicated his system to lecturing on animal magnetism at five guineas a pupil, realized a large fortune. He was followed by the painter Southerboing and his wife, who cured diseases by the touch, after the manner of Greatrix. He also realized a large sum of money. diffusion of useful knowledge. The philosopher

In 1798, Benjamin Douglass Perkins, an American practicing as a surgeon in London, took out a the poor were treated with great success.

his invention.

For the first twelve or fifteen years of the present century, little was heard of Mesmerism. Since then the subject has been well understood, both in Europe and America. I do not enlarge upon the fection is yet as far from its culminating point, as practices in the science since that period, the facts being too well known to every person who has at all considered the subject, and would, therefore, be only unnecessarily swelling this article.

I shall take other opportunities of addressing your readers upon any subject I may deem curious or instructive. With all good wishes towards all Mesmer only as a physician, who worked under his true seekers after human progression, I am, in brotherhood, Yours,

> From the Christian Freeman. OPENING OF THE SPIRIT WORLD TO THE

We have been for many years treasuring up facts of an instructive and pleasing character, in relation to the opening prospects of the departing. It seems that, in many cases, by the kind arrangement of the great and good Father, as his earthly children are about to leave this primary stage of their being, the light of the Spirit land breaks in with new effulgence upon their souls, and the reality of its life and glory is opened to their vision. It is a beautiful fact, and what might be expected from the goodness of God and the want of his dependent children.

The fact to which we refer has often occurred with persons of adult age, but those which we have known in cases of departing children are of the most impressive interest, and such we have more particularly noted. In some of these cases the observations have been entirely above the natural conceptions of the child, and are the more obviously cloud of darkness.

Most of our readers are acquainted with the "Vision" of our own James Arthur, when, two months produced the same results. After practicing some before his death, he held sweet converse with angel visitants, at the same time recounting the whole to was not authenticated. He went back to Vienna the family in his chamber; and which, ever after, made him feel that it was but a step into that glorious home, to dwell in full communion with those blest friends immortalized. No person could have been a witness of all this without seeing that it was a sweet reality.

About two years ago we narrated the case, which we received from the lips of the father, Jeremiah Blodgett, of Wentworth, of a young lad who died upon by the faculty of medicine to renounce the of an injury received from a mate while bathing He had been in the suffering of much distress, and their body. This he refused to do, and requested quite unreconciled to the thought of dying. At forth error, also furnishes the elements for its dethe magnet attracts iron—iron is found every- a further examination. A royal commission was length he awoke from a temporary stupor, entirely struction. Christianity will outlive all the errors of free from pain, with intellect bright and activearms, and swam ashore, a distance of half a mile, ence of magnetism. It is only a modification of sion of the Academie des Sciences, to investigate Naturally, a boy of his age, experiencing that en-Therefore, acknowledged in the true spirit, admitted being the only woman saved out of sixteen. She the general principle which established harmony, the phenomena, and report on them. It was com-

indicated, he calmly passed away. He who will stands out conspicuous in this case, must see that, as this boy approached the verge of mortal time, the beauty of the other world opened up to his

But here is a case of a much younger child. E. Gustava Upton, daughter of Abiel Upton, of Andover. Mass. We received the facts from the truly christian mother. The little girl was four years died, she said she thought she should die, but she did not wish to die alone. If her mother would go "Suffer little children to come unto me, and forbid and then she cheerfully remarked that Jesus would be with her. A short time before she died she wanted to have her hair curled, and to be fixed up. She soon complained of not seeing well. After five thicknesses of cloth were placed over her eyes, she said she could see great beauties and glories,-felt better-never felt so happy-wanted to sing "Happy Land." She fell asleep, waked in two hours, said she was going-going home,-sung "Happy Land," said "I am ready," and spoke of being beckoned by some little friend who had gone before her,-the name of whom we did not enter in our memorandum. Soon after, she passed away.

Who could have been present with that dying child, and not have felt that the Spirit home was opened to her soul's vision? And, as we said before, it is reasonable to suppose that there should be occasional flashes upon the minds of his dying children, of the light of that better home which the Father has provided for us.

### HUMAN PROGRESS.—CHRISTIANITY. The present age is characterized by the rapid ad-

vancements of Science and Art, and the general

and man of letters to-day, more fortunate than patent for metallic tractors, by which he performed Archimedes, finds in the printing press a fulcrum many extraordinary cures. An institution was for the lever with which to move the animated ral dissertation was the influences of the planets on formed called the Perkinean institution, at which world. The progress of knowledge is not impeded by any obstacle. It is scaling heights hitherto in-The faculty became alarmed, and Dr. Haygrath, accessible—diving into unknown depths—peering at Bath, made some wooden tractors, which were into the darkest recesses of the earth, and sailing painted to imitate the steel ones. These were said triumphantly into unexplored and mist covered to be used with equal success. Dr. Haygrath pub. waters. Every day heralds some new achievement lished a book of his cures, which had the effect of of science, and gradually prepares the mind for the atmosphere, and affect in a similar manner all or- ruining the institute. Its founder, Mr. Perkins, re- more astounding revelations which are to follow. tired to Pennsylvania with £10,000, the fruits of In the weakness and excitement of his admiration. man is apt to regard the important discoveries of to-day as the acme of scientific skill; but even while he ponders and wonders, more startling developments burst upon his bewildered senses, until the conviction is forced upon him that human perwere the pillars of Hercules from the boundaries of creation in the days of Christopher Columbus. That such great effects are not without their cause, needs no demonstration; and that these causes are neither hidden nor remote, is equally plain. The great foundation upon which the whole superstrucure of human development rests is Christianity: and that foundation once fully established, every avenue to greatness and power is open to human investigation. This is seen in the history of every nation, and that history shows that the diffusion of knowledge has always been connected with the spread of Christianity. And however lightly some may regard the subject of providential interposition in the affairs of men, there is one fact that is as conclusive as it is true; and that is, the art of nrinting, the great medium for the diffusion of knowledge, was not universally accessible until it was required by Christianity to dispense the light of the reformation. It is true, it has been objected that the press is as dangerous as it is useful—that it is as pregnant with error, as it is prolific of good But this is not a serious objection so long as the good preponderates, or the reasoning faculties of man are inspired with the spirit of investigation. Error cannot survive the test of analysis, nor can it live amid the dazzling light of truth; it shrinks from it as the mists from the rays of the morning sun. We need no more conclusive proof of these assertions, than the history of the great number of literary productions of the present day afford us. One class of authors toil unceasingly amid the difficulties of science, and in her silent chambers gather up treasures which enrich the mind. They wrest from her mysterious keeping the hidden truths which have for centuries reposed cloistered within her seemingly impregnable walls. The works of such men go forth upon angels' missions, to bless, and elevate, and strengthen the mind; and their influences will live when, in the lapse of time, direct gleamings of the light of life immortal, as the their authors shall cease to be remembered. Other lightning flash opens to the eye a vista through the classes of writers labor for meritorious objects with like results. Then there is a class who labor for popularity, but whose works contain no intellectual nutriment whatever; such works are read for pastime, and are then thrown with their authors to the "moles and the bats," having only impressed the reader with the truth of that admirable axiom, "take nothing from nothing and nothing remains. Another set of authors, who have obtained a sickly growth in a kind of barren soil, are always looking upon the dark side of every object. They seek out the worst principles that actuate and govern the mind, and furnish the world with those deplorable and demoralizing pictures which disgust and sicken every pure and thoughtful mind. Like the flower blooms in darkness, they wither and die at the approaching dawn, and are consigned, as they should be, to eternal infamy. So the whole category of publications might be noticed, but it will only show that truth will always triumph-it would only demonstrate that the press which puts

superstition, and by the aid of the press, over which

it now sheds its hallowed influence, the Christian

world may look forward to a consummation of their

NEW YORK, SATURDAY, DEC. 22, 1855.

# AFFINITIES.

Life is so many phased in its manifestations, and so wonderful in its unfoldings, that marvels and

of nature. Naturally enough extreme feelings ulti- shall be your judges." mated in extreme methods, each of which have in turn dictated the terms, and insisted on the conditions, on and by which nature should harmonize with herself. Consequently, the world's experience, for the most part, has ultimated in a gross and external materialism, or clings tenaciously to the tenets of a dogmatic theology, while man, immortal man! with all his God given and heaven-receptive faculties, oscillates between the recklessness of assumption and the timidity of belief.

Other cases there are, however, where men of large minds, great attainments and genial culture, festations prove the efficacy and power of the interafter devoting a life-time to the investigations of nature, find it necessary to record their most external observations and conclusions, for fear that the discord and antagonism of conflicting creeds, might be aggravated by any mention of the Spiritual in life, or the preternatural in nature.

The natural result of these mental conflicts and defective methods was, and is, to recognize only such facts as belong to either of these extremes, so of natural, moral and religious history, all of which proves the Spiritual in life and nature, we, as yet, have little else than isolated fact, dry details, or abstract speculations on the Spiritual in man, and the modes and causes of its manifestation. We offer these reflections as introductory to the following letter, and as explanatory of the method we shall be forced to use in our effort to account for and imperfect, and the facts badly chosen, but any attempt that tends to round the world's experience and harmonize objective facts with subjective and is any "new" thing under the sun. Spiritual intuitions, can be productive only of good.

Besides, it is nearly time to get rid of all cant and rant about the "laws of nature," since declamation here, as in other departments of investigation, is entirely unworthy of any association with useful knowledge, and inconsistent with the solemn grandeur of philosophy.

The following purports to be a truthful statement of fact, and as such we shall analyze it.

Boston, Dec. 9, 1855.

Mr. Editor: - Will you please express your opinions in regard to the following extraordinary pheexperiment if one thrusts a needle or a pin into himself or herself, the one feels it as much as the other. Both are in a natural state, too. They both suppose, forbids their making it known. They think they need more discipline before they can withstand the bombastic church, who would laugh power. them out of it if they were to rereal all their minds. I am satisfied of the truth of this; I am acquainted with both parties. They are both considered likely very one-man, wife and lover -could be so sitthey. Mr. Editor, let's hear your opinion, in your Spiritual encourager, the Christian Spiritualist. DR. BENHAM Yours, truly,

materialist, the above fact is an impossibility, benizing, much less in being called on to explain, such manifestations. The Spiritualist, however, need in accepting its marvels, since the Spiritual experimaterial to warrant its possibility and actual development. There is to us, however, no experience so full and perfect as that of Jesus of Nazareth, for the preternatural and Spiritual was so marked in his life, and the eliminations of Spiritual power so frequent and various, that all modern

The above fact, singular as it is, has more than its parallel in the following:

"For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: "The woman was a Greek, a Syrophenician by nation: and she besought him that he would cast forth the devil out of her daughter.
"But Jesus said unto her. Let the children first be filled

for it is not meet to take the children's bread, and to cast if the hed dogs.

"And she answered and said unto him, Yes, Lord: yet

daughter was made whole from that hour."—Matt. heard of during his travels' history, would be acxv. 22, 28. The facts stated and implied in these ceptable to many. Although our Bro. comes were enabled to visit them, when to our surprise passages—when translated by other known pecu- among us in a busy season, we hope the excite- we were informed, by every member of the family, fondness his soul yearned—yea, hungered and liarities of, and manifestations in, the life of Jesus ments of the holidays, will not cause our friends of the following wonderful manifestations through thirsted, for "light—more light," that he might see -throws light on the above modern marvel and to forget his presence or his labors, for his efforts our own child: others of a kindred nature.

healed certain women, that "rirtue went out of of addressing us often in person. him," and this in the narrative is considered as an explanation of the fact. Admitting, then, that Jesus possessed a Spiritual power or "virtue," through the agency of which he performed his that have been developed at the rooms of this fa-"miracles," there are two manifestations in his cure mily, (when at home,) have made their names entertaining and astonishing all present. At this help us to understand how Dr. Benham's party can turally enough, there is a strong desire to see them of a severe pain in the shoulder, and inability to use

1. The virtue of Jesus, in passing from him to the "young daughter," must have passed through will be with us in a few days, and as soon as pos- ly painless manipulations. She then called for a

on the evidence of the facts presented by Dr. B., to convert the reason. we have no hesitation in accepting them as Spirit ual unfoldings, which may be the commencement of a new phase in the modern order of manifesta-

Here, however, the materialist may see fit to

to ignore our conclusions-the former, because Dr. Strauss has assigned a mythical value to most of the New Testament; and the latter, because some other tersality of Spirit mediation.

lies and gives character to the varied developments do your children cast them out? Therefore, they hood must be content to have them come then.

This last remark of Jesus, transfers the burden of proof from himself to the Pharisees, for their na- development in the ages has had to encounter, the tional traditions as well as their sacred writings, were filled with statements of facts, that proved the intervention of Angels and Spirits in the affairs of men. True, the antecedent manifestations may growth and spread of Spiritualism, but a modest have been, and doubtless were very far inferior to statement of the fuct, the secular press, and our were not for we could not be mistaken. This we those exhibitions of Spiritual power, which charac- opponents being authority. terized the ministry and mediation of Jesus, but imperfect as they were, their testimony proclaims the universality of Spirit agency, while the mani-

Spiritual relations harmonized.

these facts suggest method, and enable us to trace common to excite attention. Every town and hamthat while phenomena abound in every department the presence of Spirit manifestations among the let has its branch-agency for transacting business "ancient of days," they also impose the necessity with the Spirit world, and we know of small vilof finding and making manifest the connecting lages which number disciples by the hundreds.links in the chain of evidence, ere their universality | Any reflecting man who will carefully examine inbe acknowledged.

looked at in the light of Bible testimony, and com- in sorrow than in anger," is anxious to know why pared with the manifestations of our own times, public teachers and especially those who are devottranslate the facts therein. The method may be for both make such developments highly probable ing their lives to the pursuit of natural science and possible, although in this as in other depart- should make no effort to resist the growth of the ments of life, it may be a question, whether there new faith. While the Spiritualists are printing

[Concluded next week.]

#### MR. JOEL TIFFANY'S LECTURES.

tion of the skeptical to the logic and authority of nowned Faraday undertook it, and failed—at least Spiritual jucts, believing there were those who need- to convince anybody. Professor Mahan has pubed that kind of evidence to awaken their Spiritual lished a volume of several hundred pages in which consciousness, and bring them into the sphere of he admits the phenomena, but claims that they are Spirit intercourse and conscious immortality. For exclusively produced by mundane and physical a similar reason we again call attention to the lec- causes—not mechanical or muscular—but by laws them to hold fast to the "faith once delivered to tures of this gentleman, as we think there are many, of nature not yet fully explained or understood. even among Spiritualists, who will be greatly bene- This is his solution of the difficulty, and upon this fited by giving heed to his explanations and conclu. solution it is claimed that a field of investigation is

and respectable, talented and virtuous. What think of the full and perfected gospel, which explains alike tongue or pen." you, sir, of this new crime-preventing theory? the nature of man, the mission of life, and the ultiuated, if they would receive the truth of Christ as is no ignoring of the mission of Spirits, or forgetful- acknowledgements: ness of the benefits likely to spring from the communications they are making, or are likely to make. Hare, of Philadelphia, one of the most eminent

Mr. Tiffany is prepared to accept Jesus as the sided, and those who have no faith in nor much "man of his council," or does recognize the sorefind no difficulty in translating it, and none at all reignty of the "man of Nazareth," in morals and subject, the thing has been gathering new prosereligious truth, we know not, but it is apparent to lytes and extending its influence among quiet sort ences of the past seven years give abundant all, who hear him, that his strongest and best argu- of people. We read, recently, that there are 1200 ments are met by, and enforced in the quotations believers in this doctrine in Troy, and that the adhe makes from the Bible.

Mr. Tiffany is, in no sense of the term, an exclusion- falo. The progress of a new creed is marked by ist nor an externalist, for he believes every kind of material evidences like this with a good degree of manifestations-physical and Spiritual-have their eertainty. manifestations, as yet, pale in comparison with the place and order in the providence of God, and are school-masters to bring us through Christ to the

The lectures of this week (at the Stuyvesant Institute) will be the fifth and sixth of the course.

## DR. JOHN MAYHEW'S LECTURE.

lecture at the Stuyvesant Institute on next Sunday 14 years of age: "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

"And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

"And when she was come to her house she found the devil gone out, and her daughter laid upon the bed."—Mark VII; doubt not, if consistent with his feelings and the yiews of his Spiritual advisers, that a descriptive with a view of spending the summer at that hospito spread the glad tidings of immortalism and pro-

THE DAVENPORT FAMILY.

Men frequently revere, and indeed often worship deny the Testament narrative, and the theologian fold religious errors of the world.

CONTRACT CONTRACT AND SOUTH AND THE SOUTH AS A SECOND CONTRACT OF SOUTH AS A SECOND CONTRACT OF

THE PROGRESS OF SPIRITUALISM.

While the skeptical in and out of the church are rubbing their eyes in amazement at the acknowlconfined to and terminated with the Apostolic dis- wisdom (?) to call a "delusion," and the worldling pensation. With all due deference, however, to these and the atheist are consoling themselves with the MENTAL RELATIONS AND SPIRITUAL on the truth of the narrative—making the facts in be swept away by the power of "common sense," the life and teachings of Jesus proof for the uni- and while others seem unable to determine whether this thing known as Spiritualism "be of God" or no, The proof: in Matt. xii. 22-30, we have a narra- the cause of progress speeds onward, leaving the mysteries gather while contemplating its issues, tive of fact, from which we learn that Jesus per-skeptical, the grumbling and bewildered, to come and naturally tend to subdue the temper, though it formed a wonderful cure on a person "possessed to their right mind, and plod after progress when may fail to silence the integrity of the investigator. with a devil, blind and dumb," which amazed all they get ready. Not a few would like to tarry a our friends said, "Be quiet and you will see." Her So generally true has this been in cases where the people but the Pharisees, who said: "This fel while in their old relations and sectarian associathe "exploring mind" has attempted to investigate low doth not cast out devils, but by Beelzebub the tions, for they are not quite ready to meet a "frownnature, and report her modes or methods of admin- prince of devils." Now, this accusation is as full ing world," though backed by the power of truth, istration, that the conclusions arrived at—if not an acknowledgement of Spirit intercourse and and authorized by fact to cry aloud the glad tidtimid from an excess of veneration—has been pre- power as the answer of Jesus, which followed; and ings of Spirit intercourse, but progress cannot stop sumptuous, from a reckless indifference to, if not both prove that Spirit mediation was anterior to, for them, so they must be content to come into the in an ignoration of those nice blendings and Spirit- and independent of, the mission of Christ, for he Spiritual kingdom of faith, hope and charity at the ual relations, which, in one form or another, under- said: "If I by Beelzebub cast out devils, by whom eleventh hour, and we, of the Spiritual brother-

Despite of these and many other drawbacks, which Spiritualism in common with every other cause speeds onward, amid the rejoicings and thank-God acclamations of the growing multitudes. This is not only our own conviction as to the

The following from a late number of the Troy

Budget furnishes the necessary proof. "That the new faith called Spiritualism is spreada fact most afflictively apparent. Its votaries all servants of the family. These facts then being acknowledged and their ready number several hundred thousand. Among universality recognized, we have the premise for a them can be found the names of judges, divines, constructive method, by which we may approxi- lawyers, chemists, artists and literateurs, distingmate to an explanation of those laws, by virtue of uished in their respective avocations. In the city which life is developed, affinities ultimated, and all of New York, the medium business has become a regular profession. In Albany, private circles While, however, the presence and authority of which meet in up-town parlors have become too to the growth of Spiritualism in our own city will This shall be done in another article. At pre- be surprised at the number of converts. The Altheir numerous and influential papers, while men like Judge Edmonds and Dr. Hare are continually appealing to the public through books and lectures, conservatism and religion have made a few at-"Many a time and oft" have we called the atten- tempts to adequately meet the subject. The re-

nomena: A young man and young woman, miles fited by giving heed to his explanations and conclusion it is claimed that a field of investigation is from each other, are so Spiritual, that by way of sions. It has not escaped the notice of those athere opened, which it is the duty of professional tending these lectures, that Mr. Tiffany thinks there men to explore. Hare will probably come here is a higher source of inspiration than communion and make scores of new converts to what is called have fine and very expressive counterances. If with the loved and gone of other days. And that the delusion. If then it be a delusion, can our scieither were to think of any crime the other would however useful the manifestations may be to a entific men do a more philanthropic act than to de- was known among the young as "Brimstone Corknow of it. One could not weep, drink or do any-skeptical age, in an external and a material world, monstrate the fact. It is too late in the day for ner." Still, it is highly possible that occasionally that they should not be considered the greatest learned skeptics to throw themselves on their dig- a very able sermon may be preached there—notgood, or the highest manifestation of Spiritual nity and say that the subject is unworthy of their withstanding the medium may be a "Stone." attention. In the ranks of the Spiritualists they In short, Mr. Tiffany, insists on recognizing the will find men "worthy of their steel," and who moralism and Spiritism of Christianity, as parts would not shrink from coping with them with one of which implies a false issue, and the other

> The Rochester Democrat, in noticing Prof. Hare's mate harmony of all things to God. In this there lecture, reluctantly enough makes the following "The appearance on the rostrum of Prof. Robert

To the man of the world, the externalist and to their friends in the flesh—but a recognition of chemists of this country, as an advocate of Spiritthe religious and moral elements, to ignore or ne- ualism, is calculated to excite new interest in its cause inconsistent with human experience—while glect which, would be fatal alike to the character of mysterious pretensions. Indeed, while the public the theological formalist is no less happy in recog- progress and the Spiritual nature of man. Whether furore which attended its first introduction has subherents of a sect organized on the basis of this It should be distinctly understood, however, that singular faith, are about to build a church in Buf-

## SPIRITUAL HEALING.

The following narrative, from the pen of the Rev. J. B. Ferguson, can hardly fail of interesting the most skeptical; for, wonderful as the facts are, they are testified to by witnesses that in any court would be considered competent and reliable. The This Brother after an absence from the city of medium of these phenomenal manifestations is a The Portland Transcript, in noticing these lines, some months, is soon to be among us, as he is to young daughter of Bro. Ferguson's, she being only considers them indicative of "profanity," and inti-

views of his Spiritual advisers, that a descriptive with a view of spending the summer at that hospi-Matthew, in narrating this event, says: "And her lecture on the facts and marvels he has seen and table mansion of tried friendship. She was de-

"While the family were seated in the parlor, in For instance, it is said of Jesus, after he had gress clsewhere, deprives him of the opportunity conversation upon the probable sickness of the that Spiritualism may prove to be "glad tidings of all, came under Spiritual influence, assuming, with and console the sorrowing spirit. much dignity and pleasantness, the character of a The marvelous and astonishing manifestations physician; alternately addressed them in what aphousehold words among the Spiritualists, and na. time a negro boy came in from the field, complaining live in conscious and intellectual rapport with one among us, that we may have the opportunity of in- his arm. She instantly took hold of him, and deance with this feeling, we understand the family injured, and relieved him by hard but comparative very unpropitious. and place "when all things are ready and in order." without moving from their presence. She added in most graphically.

in all my intercourse with mankind, and simple my present mission. minded negroes and children, were the witnesses-I heard with surprise and strove to be incredulous. manner of Virginia. She spoke with a most impressive dignity and sweetness of manner, and mother instantly recognized her Spiritual guides. She gently manipulated her mother's region of the the necessity of an upright posture of the body for health, and having engaged the attention of all called for her cup and spoon. In our presence she made a colored liquid with no materials near her, apparently from the atmosphere; and an ointment which she used on the neck of a neuralgic gentleman present. We saw, we felt, we tasted. We witnessed every day for a week, until every invalid save one was restored. If it is esteemed necessary to refer to names, I would mention W. D. Meriwether, Esq. and his mother, Mrs. B. Meriwether ing to an alarming extent in the United States, is Mrs. King and daughter, Mrs. Williamson, and the

"She is now with us at home; goes regularly to school: we never suffer her to be asked to submit to this influence; but almost every day some one comes in, unconscious of her powers, for whose benefit she is made the subject of this influence, and always for the benefit of the sick. Her mother is again restored.

I have no comments to make on this brief narrative. It is beyond my comprehension, confounds my ignorance, but excites my hope. I believe my senses, therefore have I spoken. Of her, I have only to say, that from a child she has been devotional, cheerful, truthful to an eminent degree; loved by all; of good mind, but nothing above that sent we wish to have the facts reported by Dr. B. bany Express, after making this admission, "more of girls of her age; certainly deficient in what is usually called talent. She was born February, 1841; is a child in all her tastes.-Spiritual Tele-

#### MORE CONCESSION.

Statements like the following are becoming so common, we can hardly call them "news:"

Rev. A. L. Stone, of Park street Church, Boson, gave a very able sermon on "Spiritualism" on Thanksgiving Day. He granted that tables moved and tipped, knockings were heard, correct answers given to vocal and mental questions, &c., but i could all be accounted for, without the aid of supernatural agency, by the theory adopted by President Mahan in his work on this subject-"the odyiic force." He closed by warning his hearers not to be led away by this new delusion, and exhorting the saints."-Northern Advocate.

We are reminded this "very able sermon" was delivered in a church the doctrine of which, for over a quarter of a century, has been associated with brimstone, because of its blue character.

The church is located at the corner of Park and Tremont streets, and in the days of our boyhood

Joking apart, we wish to remind the editor of the Advocate that there are two items in the above. needs explanation.

Spirit intercourse and guardianship are to be con- ral conclusions.

nature of "the faith once delivered to the saints:" for it is by no means obvious now-a-days what that | that of Prof. Hare's, should not be overlooked by | to go to the Philadelphia Bank, and ascertain when a certain note would be duc. This was at 1 o'clock.

faith was, if we are to judge from the creeds of those searching for the truth of Spirit intercourse. and the understanding had with the invisible Christendom.

## INFORMATION WANTED.

The poet Tennyson has enjoyed a reputation for metaphysical depth and Spiritual intensity second to none in this age. His insight into life, its conflicts, doubts, and desires, has made him the favorite of the sensitive and thoughtful. Still there are depths into which his spirit cannot penetrate, and Prof. Hare did not succeed in convincing him of the which the result was communicated to him at Cape information needed for the soul's consolation and health he can not supply. In his late poem of

"Maud" these lines occur: A shadow flies before me, Not thou, but like to thee; Ah, Christ, that it were possible For one short hour to see The souls we loved, that they might tell us What and where they be.

mates that Tennyson is becoming "a disciple of the spasmodic school" of Alexander Smith, because of the exclamation, "Ah, Christ." It may be in "bad taste;" but when the soul is passionately in earnest, "taste" and the "gentilities" of conventional life are apt to be of minor importance.

None, however, but the poet and his Spirit friends know how much of doubt and mental unrest was beyond "the river of time," and know "what and country, Virginia suddenly, and unexpectedly to great joy," as it will give the needed information

#### [For the Christian Spiritualist.] NOTES BY THE WAY. NO. XXI.

FALL RIVER, Mass., Dec. 17, '55. vestigating and judging for ourselves. In compli- scribed the circumstances under which he had been of some disappointment, and the weather has been

space, as the dialogue between Jesus and the wosible make the necessary arrangements for the for. Clean cup and spoon. She required it to be washed vidence, to visit an old lady by the name of Slack, this vexed question. But the men of science pre- no one doubts. metion and holding of Circles. There is little room in the presence of all. No one anticipated, or could with whose mediumship I was much interested. I served a profound silence on astounding occur-2. Jesus must have seen the effect of this virtue, for doubt, (judging from the facts stated and the anticipate, what she intended. She took the cup, know not what Spirit controlled her, but whoever rences which challenged the attention of every rapromptly attended to. for he said to the woman: "Go thy way, for the testimony published in the Buffalo papers,) but and with the spoon seemed anxiously mixing some it was, it evinced a thorough knowledge of all my tional person, though they manifested their usual devil is gone out of thy daughter," which she found the visit will be productive of good, since these liquid. After a few moments, she held it before private family affairs, described the various memwonders cannot fail of confounding skepticism, their astonished gaze, when it was seen to contain bers of my family, their peculiar conditions of itely more trivial import. They were unwilling, or On the authority of those passages, as well as though it may need time and many manifestations a mixture of the consistence of thin paste, oily to mind, and pointed forward to an event of a painful unable, to inform the world of the nature or the of a Spiritual song, which is "adapted to a favor." the touch, and of dark color. All were satisfied, character, which will occur before long, describing meaning of phenomena clearly involving some of ite melody," composed for and adapted to the We shall give the necesssary information of time for all was conducted in the broad daylight, and the individual who is the main moving cause there- the profoundest truths of the human mind and the friends of the Angel Faith, by J. S. Adams. The

day for two weeks; each invalid but one has re- whom I had a very interesting interview with one authorities who had ventured to speak out in exday for two weeks; each invalid but one mas re- whom I mad a very interesting as if the arm was dislocated, was made in a few in a critically exact manner, so that the portrait had been able to add anything to the sum of popu. New Testament; and the latter, because some other publing their eyes in amazement at the account popu.

Dr. or Drs. have concluded that "miracles" were ed "wonders" of what they are pleased in their hours to raise it as readily as the other, and any and the characteristics of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the dispersion of the individual as when lar knowledge already existing on the dispersion of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing the individual as when lar knowledge already existing on the subject of the individual as when lar knowledge already existing the individual as when lar knowledge already exist in the individual as when lar knowledge already exist in the individual as heavy weights, such as chairs upon it, outstretched. in the form, could be most unmistakably recognizeven to save himself from the discredit of a pain "When these things were related to me, despite ed. The instructions given through her, were to able failure and blunder in the undertaking; with pensation. With all due deference, however, to these and the atheist are consoling themselves with the Doctors, orthodox and heterodox, we shall insist belief that soon, very soon, the entire "mania" will my experience, I confess I could not believe. The me, a very satisfactory corroboration of various ness Faraday's "suap judgment" of the cause of

Oh! how delightful is it to feel, that we are in-In the midst of my disturbed reasoning upon what and good, who have entered upon their higher life. was related, she came into the room and at once Who would desire to dispense with their teachings, and again to walk in the darkness of former creeds vestigator as Dr. Hare was hailed with satisfaction mother was sitting near me, quite feeble, and was and superstitions, again to be led by the arrogant by many, as an event likely to result in the day evidently somewhat alarmed at the appearance and and self inflated teachers of the day? How deep opment of something more tangible and probable should be the gratitude of those who realise the than the stuff hitherto put forth to explain the that they may realise the faith of Spiritualism in

> of which, I performed no labors on that and the following evenings. I am not, however, to be prethat the more I am not wanted, the more I am needed. I therefore appointed to lecture on three evenings, instead of two, after my visit to your city. I expect then to get the city or town hall, and if not successful in that, I shall use a private house, outlive many of its contemporaries. It is in some PAWTUCKET must receive a ray or two of that light respects a remarkable volume, containing as it does which is blessing every neighborhood around it. On the experience of a learned and emineut manin a Wednesday afternoon I proceeded to Bristol, where series of test experiments with the unknown power I was most kindly received by the friends of the and intelligence manifested in the phenomena uncause, and entertained by Bro. Thos. C. Gray and der consideration, and his final conversion to a Lady. I lectured on that and the two following theory which he had set out to explode. For Prof. evenings in the vestry of the Christian church, but | Hare commenced his experiments, a skeptic; he owing to the weather, lyceum, and other lectures, started with the purpose of overthrowing a delu-&c., the attendance was thin; the hope was ex- sion, and like Saul of Tarsus and numerous other pressed, however, that I would again visit them, examples less conspicuous and more recent diswhen the public mind was less engaged on other covered before he had finished his labors that the matters. On Saturday I came to this city and decause against which he was striving was too strong livered three lectures yesterday, to larger audiences than I expected to meet, on account of the inclemency of the weather. I have been kindly received and entertained by Brother N. U. Lyon. The friends here are poor, and there is great opposition on the part of the churches. It is a good field for a laborer who desires to do good, without fee or re- deepest and greatest interests of humanity. His ward of a pecuniary character; but no person must come here for pecuniary profit. Feeling this myself, fact of a post mortem, individual existence-and I propose to make a second visit at no very distant day. Hitherto there has been no concerted action between the dwellers in that sphere of being and on the part of the Spiritualists; but after the lecture yesterday afternoon, the friends of the Truth remained, and commenced operations by appointing a committee to hire a room for regular Sunday meeting circles, &c., and before the evening a hall had been secured for six months. May God speed our brethren in Fall River, and make them a lasting blessing to this dark corner of the world. I leave this morning for Newport, where I shall remain three days—and then hope to greet you, in experiments; placed a smooth metallic plate on property persong in your own sanctum sanctum sanctum sanctum. propria persona, in your own sanctum sanctorum. Till then farewell. In the faith of the new dispensation, I am yours,

For Truth and Humanity, JOHN MAYHEW.

SPIRITUALISM SCIENTIFICALLY DEMON STRATED.—Experimental Investigation of the Spirit Manifestations, demonstrating the existence of Spirits, and their Communion with Mortals. By ROBERT HARE, M. D. Published by PARTRIDGE & Brittan, 342 Broadway, New York.

We do not propose a review of the contents of this volume at present, as we have already publook describe better than we can. By means of lished Prof. Hare's lecture, which outlined the phi. this instrument, which proces, as he thinks, the 1st. We should like to know on what authority losophy and method of his investigations and gene-Nor is such necessary, since the sidered supernatural in manifestation, since Spirit- long communications extracted from this book, and relatives and friends in the spheres. Some of his ualists, in acepting the facts, and the Spirits in their published on the first page of the Christian Spirit- experiments do seem to evince a distinct intellicommunications, enforce the belief that such devel- ualist, must have made the reader familiar with the gence capable of seeing and doing things imposopments of Spirit-life are natural to and in harmony most important truths communicated to the Profeswas this: While at Cape May, he requested what with the general economy of God? 2d. We should like a little information as to the well worthy of an attentive reading, for the conclusions and mental experiences of such a mind as distant-and ask her to induce Dr. G., her husband

> say on the more speculative portions of the work, as would sit at the instrument (which it seems be hi constructive genius of Spiritualism, but are calculathe result of the inquiry. On his return to the ted to mislead those unacquainted with the diversi- city he learned from Mrs. Gourley that the particuty of faith existing among Spiritualists on theologi. lar Spirit in question had announced herself at the cal and religious subjects.

> We cannot but regret that the guardian Spirits of propriety of leaving out his notions on theology - May at half-past 3 o'clock - and further, that this since his issues with Christianity, however well answer differed from Dr. Hare's impression from intentioned, cannot but prove "a stumbling block been obtained from his own mind, while the medium and a stone of offence" to many. We say this, not in Philadelphia knew nothing about the matter. to deter the reader, but to preclude the possibility of his confounding those notions with Spiritism, or chiefly filled with "corroborative evidences" of the taking them as the results of Spirit-intercourse.

> and the strong points of his book, we copy the fol-accumulated makes out what lawyers would call a lowing from the Weekly Hartford Times-as it is strong case. As a mere matter of taste, some pota candid, liberal and truthful estimate of the work. We omit so much of the review as related to a description of the machines used in testing the mani- the book is calculated to arrest attention and exfestations, as they were referred to and described cite inquiry into the subject of which it treats." by the Professor in his lecture.

The reviewer says:ng publication. It is the report of a scientific man, inventor of the Drummond light, author of numbereminent in the walks of learning and experimental less philosophical papers, and member of numerous philosophy, upon a subject which has excited, in scientific societies. Our Spiritual friends doubtless terested and puzzled the public mind to a greater extent than anything of a similar nature that has mon mortals. Still it is not to be supposed that preceded it for at least a couple of centuries. We such a man as Prof. Hare surrendered himself to are glad that Prof. Hare has applied to the re- the new revelation without first looking sharply markable phenomena known as Spirit manifesta. about him. He met its advances with incredult, tions the ingenious mechanical tests which his philosophical cast of mind so readily devised, and ly turned against himself, and finally converted which this book describes. The purely scientific him to the faith. In this book we have represent stand-point presents a view of these very suggestive occurrences which had not previously been ceived from those in the Spirit, but which do not Bro. Tooher: The past week has been one of taken, albeit the public had a right to expect from materially differ from those with which the public onsiderable interest to me, and at the same time scientific authorities some solution of the modern are familiar. He also gives the doctrine of the wonders that should be at least not more marvelous Spirit-world respecting Heaven, Hell, Morality and than the things attempted to be explained, and On Tuesday last I went with Bro. Shaw, of Pro- they naturally looked to such sources for light on read this book, the sincerity of which we suppose most interesting laws of our being, but they were words are full of cheering hope and southing consome water, and gave to every invalid on the pre- On Wednesday I was much gratified in meeting capable and eager to dissect all the probabilities, solation, as they make us to comprehend in what mises, each one of which described its taste, some with my esteemed friend and brother H. H. Day, even to their minutest ramifications, connected with way the Angels are "all ministering Spirits" what they do not understand, and hence the mani- of them not having witnessed and not knowing Esq., in company with whom I had the privilege of the history of an old skeleton, an exhumed foot Published by Oliver Ditson, Washington street, how it was produced. This was repeated every seeing a medium of no small excellence, and thro print in stone, or a fossil egg. Of the few scientific Boston.

most reliable men and women I had ever known impressions received by me, since I commenced table-moving, an opinion which that distinguisher philosopher would now be glad to recall; or Dr Bell's now exploded hypothesis, or Dr. Dodde deed, objects of the care and guidance of the wise "back brain" absurdity, or Mahan's odyle, that out. Spirits the Spirits themselves! In such a juncture the appearance in the field of such an eminent in glorious realities of Spiritual intercourse; and how cause of the manifestations. It was known that seemed to remove the very atmosphere of fear. deeply should they pity those, who in their igno- he was a man of uncommon natural ability, who She spoke of herself as a second person, and her rance reject this boon of Heaven. Let earnest had long held a distinguished position in the sci prayers ever arise from the hearts of all lovers of entific world as Professor of Chemistry in the the truth, that its light may be manifest to the Pennsylvania University, an associate of the Smith lungs; gave directions to myself and others as to minds of those who continue to sit in darkness, sonian Institute at Washington, and a member of various learned Societies. When it was publicly its deepest, broadest, purest, and most holy sense. reported that he was engaged in an investigation of On Monday evening I went to Pawtucket, expecting to lecture there, but found that all the of interest among the large class of community churches and vestries were shut against me—as who had not been able to satisfy themselves of the also were all the halls in the place. In consequence true nature of these inexplicable occurrences; for it was not unreasonably expected that the known honesty, integrity and ability of Professor Hare vented from doing my work in that place; feeling would add something to the stock of knowledge already possessed on the subject.

Nor has this expectation been disappointed. The book, as a whole, is a valuable addition to the Spiritualistic literature of the day, and bids fair to for him; he found himself obliged to yield at dis

By means of his mechanical tests, which are described in this volume, and illustrated by engray. ings. Prof. Hare claims to have demonstrated the truth of a proposition which, if true, involves the claim is no less than the establishment of the simple under conditions admitting of intercommunication the inhabitants of our earth. "Having arranged all things satisfactorily, Dr.

Hare inquired if there was any Spirit present, and was somewhat astonished to see the table tip so as to give him an affirmative answer by the index on the disk. In this way, as he says, his father announced himself, and subsequently other Spirits gave their names, accompanied with various mes sages. Not content with this, Dr. H. tried other of course, if the medium alone produced the tippings, this plate would roll off the balls upon the lightest pressure, and the table would remain motionless. But the plate and balls made no difference; auswers and intelligent messages came as before—the table tilting smartly, while the balls as before did not move. Still skeptical, Dr. H. made the medium place his hands in a transparen glass dish of water, so as not to touch the sides; still the manifestations went on. Satisfied that electricity' had nothing to do with it, he next reduced his experiments to further trials by means of a spiritoscope—a machine which the cuts in this agency of a separate, outside, Spirit intelligence in e receiv spiritual communications, chiefly from his our Gourley, a medium in Philadelphia 200 miles to go to the Philadelphia Bank, and ascertain when On another occasion we may have something to presence was, that at half past 3, he (Dr. H.) say on the more speculative portions of the work, as their tone and logic not only do violence to the the time the Spirit was promptly on hand, and gare time mentioned, and communicated his message that in consequence her husband and brother had memory. Hence, he argues, it could not have

"The book is a large one of 450 pages, and is existence of Spirits, the testimony consisting of the reports of various eminent investigators in Europe However, that justice may be done the Professor and in this country. The weight of evidence thus tions of the work might have been omitted with advantage—such, for instance, as the Dr.'s verses, and his theological speculations; but as a whole,

The Portland Transcript in noticing the work says: "A formidable book this, both from its bulk "Prof. Hare's book is a timely and an interest-and its authorship. Prof. Hare is one of our oldest and most noted scientific men—a great chemist, consider him a valuable acquisition, but after all and attacked it with the weapons most familia " God. Those who are desirous of knowing what the Spiritualists really believe and maintain, should All orders sent us for the above work, will be

## NEW MUSIC.

[For the Christian Spiritualist.]

BY S. M. PETERS, S. R My angel friend, O, tell me dost thou find Enough to satisfy thy soaring mind? Are thy anticipations more than met, And dost thou never feel one fond regret For those behind thee left? Does death remove For mose of memory, friendship, and of love? no Spirits selfish grow, and are they driven To live for self, in some secluded heaven?

Where is thy home, Aucelia? Dost thou dwell Alone, in some obscure celestial dell? More flowery garlands fringe the rock above, And Spirit-birds sing all day long of love? Where summer winds among the waving trees Murmir along in countless melodies; And fountains, gushing forth in myriad streams Discourse such music as we hear in dreams?

And is thy mind, in that supernal bower, And is we sand tranquil as the twilight hour? Oblivious of the past, unmoved by care, Are there no thorns among the roses there? Are torse and among the roses there?

Are some golden links that form the chain Other carent, forever rent in twain? Of me, who on this other shore remain, Chaish Ancelia's memory in vain?

I feel thy presence on my senses thrill : Thy heaven is bright, but thou dost condescend To come to me again—my angel friend. and canst not thou restore the broken chords Ofministrolsy: I ask not rhymes, but words :-Words to express the burning thoughts that throng Mybrain? On, give them utterance in song.

Song is the language of the Spirit lyre, Sent fans to fiame the heart's deep smouldering fire; Song is the melody of Spirit-power, Moved by the inspiration of the hour; Sone moulds in harmony the measured line, And soothes the spirit with a spell divine; flumes the changing sky of smiles and tears, Of childhood's Spring, and manhood's Summer years. Troy, Dec. 3, 1855.

#### For the Christian Spiritualist. LONGFELLOW'S NEW POEM.\*

There is one law pervading alike the natural and Spiritual universe. It is the law of sympathetic tendency and direction. Whithersoever God turns all heaven moves with Him. Angels and Spirits prepare His way before Him, as His providential operations encircle them in all their labors. There are also tides and currents pervading the Spiritual world no less than the ocean and the atmosphere of earth. Hence there can be no isolated movement of heavenly origin. If one class of minds are so unfolded as to hold orderly intercourse with the Spirits of the departed, it is because humanity itself which we mean a genuine spirituality of mind, heart and life, is not confined to those who have investigated the external phenomena, and witnessed the wonders of modern developments. Liberal minds everywhere partake of the same spirit. The creative imagination is fed from the same instreaming inflax. Tennyson is almost conscious of the Spiritual influences under which he sings. Philip James Bailey can write upon none but Spiritual themes, though the fire of his genius has never yet arisen to a pure and glowing flame. Our own Longfellow, inferior only to Tennyson of all living poets, is still more popular than his rival, and desfined, probably, to leave a more lasting memorial of his culture and genius. Each is, doubtless, fulfiling the destiny, or sphere of use, most approprime to his situation. To Tennyson the Muse has grened an unknown land of song, beneath whose ethereal skies bloom fair and delicate flowers to deck the ruins of the old world, and strew the pathway of the evening traveler to the Morning-land of conscious inspiration.

Longfellow wisely adapts himself to the needs of a new country. He has done more to cultivate a taste for poetical literature among us than any living mind. His Muse is an excursive and varied traveler, and she always returns laden with the choice-t treasures of foreign lands. Longfellow may be compared to a skilful florist, who selects from all countries such flowers only as he knows will grow in this clime; and under his hand each blooms more fair for transplanting. He also knows how to blend their fragrance, and inweave their hues, so that each garland that he twines is worthy of the fairest brows. If he has produced no great original poem, he has at least, by his "Voices," his "Legends,"-by the sweet cadences of the "Beautiful Evangeline," and the sonorous periods of the new "Song of Hiawatha," soothed and delighted more minds than any living poet. Always pure and devated, his style is also eminently adapted to prepare the American mind for the more profound atterances now beginning to unfold from the inmortal world. His Spiritual tendencies are seen in all his writings; and in none more than the last. In Energeline we have many intimations of a higher nature in man waiting to be disclosed. The Golden Lyand is founded upon a Spiritual tradition; and, like the supernatural in Hamlet and Macbeth, so far as it has any power, appeals to the Spiritual elewith outward Nature as with a conscious presence. men shall dream dreams." The caks and the pines—the winds and the stars bird, beast and thower, all are his companions, and than thirty thousand persons in this country pos-

The verse of the poem differs from anything of critics are not agreed as to the propriety of using it It adds a new variety to the rythms in popular use. taught us to love, it is full of rich and rare beauties,

"Should you ask me, whence these stories? Whence these legends and traditions-With the odors of the forest, With the dew and dainp of meadows, With the curling smoke of wigwarns, With the rushing of great rivers, With their frequent repetitions, And their wild reverberations, As of thunder in the mountains?

I should answer: I should tell you, From the forests and the prairies, From the great lakes of the North-land, From the land of the Olibways, From the land of the Dacotahs, From the mountains, moors and fenlands, Where the heron, the Shug-shuh-gah Feeds among the reeds and rushes. repeat them as I heard them From the lips of Nawadaha, The musician, the sweet singer."

\* The Song of Hiawatha; by Henry Wadsworth Long-ellow; pp. 316; 12mo. Price \$1.00. Boston: Ticknor & felds; 1855.

or cantos, treating of the various exploits and adventures of the hero—how he prayed and fasted,—

" Not for greater skill in hunting, Not for greater craft in fishing, Not for triumphs in the battle, And renown among the warriors, But for profit of the people, For advantage of the nations."

Perhaps the chapter that treats of his wooing is as unique and attractive as any, particularly to the more youthful of our readers,-

> "As unto the bow the cord is, So unto the man is woman: Though she bends him, she obeys him; Though she draws him, yet she follows-Useless, each, without the other."

Thus sung Hiawatha, and sets his face to seek among the tribe of the Dacotahs, the land of handsome women, the lovliest of Indian maidens.

The aged Arrow-Maker, as he approaches, is thinking of the past-when many warriors sought the weapons made by his skilful hands; the fair Minnehaha (Laughing Water,) is musing more of the future and of a certain handsome warrior who once sought her father's wigwam. Nothing could well be briefer or more politic than the suit of Hiawatha, addressed to the father, but in the presence of the blushing damsel:-

"After many years of warfare, Many years of strife and bloodshed, is peace between the Ojibways And the tribe of the Dacotahs. That this peace may last forever, And our hands be clasped more closely, And our hearts be more united-Give me as thy wife this maiden, Minnehaha-Laughing-Water-Lovliest of Dacotah women.'

And the ancient arrow-maker Paused a moment ere he answered, Smoked a little while in silence, Looked at Hiawatha proudly, Fondly looked at Loughing-Water, And made answer, very gravely: 'Yes, if Minnehaha wishes; Let your heart speak, Minnehaha.

"And the lovely Laughing-Water Seemed more lovely, as she stood there, Neither willing, nor reluctant, As she went to Hiawatha, Softly took the seat beside him, While she said, and blushed to say it-'I will follow you, my husband.'

We will conclude our extracts by quoting a few paragraphs from the introduction as they give some conception of the scope of the poem, which we hope our readers will not fail to procure. For Spiritualists should be many-sided and neglect no genuine has become Spiritualized, and the race is being led flower, though it may bloom in fields long tilled. forth to its high destiny. True Spiritualism, by There are many voices, and none of them wholly without significance-least of all the poet's. Hear

> "Ye who love the haunts of Nature, Love the sunshine of the meadow, Love the shadow of the forest, Love the wind among the branches, And the rain-shower, and the snow storm, And the rushing of great rivers Through their palisades of pine trees, And the thunder of the mountains, Whose innumerable echoes Flap like eaglets in their eyeries; Listen to these wild traditions-To the song of Hiawatha!

"Ye who love a nation's legends, Love the ballads of a people, That, like voices from afar off, Call to us to pause and listen, Speak to us in tones so plain and child-like, Scarcely can the ear distinguish Whether they are sung or spoken;— Listen to this Indian legend-To this song of Hiawatha!

"Ye whose hearts are fresh and simple, Who have faith in God and Nature, Who believe that in all ages Every human heart is human: That in even savage bosoms There are longings, yearnings, strivings, For the good they comprehend not, That the feeble hands and helpless, Groping blindly in the darkness, Touch God's right hand in that darkness, And are lifted and are strengthened ;— Listen to this simple story-To this song of Hiawatha!

"Ye, who, sometimes in your rambles Through the green lane of the country, Where the tangled barberry bushes Hang their tufts of crimson berries Over stone walls grey with mosses, Pause by some neglected church-yard For awhile to muse and ponder On a half-effaced inscription, Writ with little skill of song-craft-Homely phrases—but each letter Full of hope, and yet of heart-break; Full of all the tender pathos Of the Here and the Hereafter: Stay and read this rude inscription-Read this song of Hiawatha! HESPERES

For the Christian Spiritualist, LETTER NO. 2.

TO THE REV. MR. TUCKER, OF THE CHURCH OF THE HOLY CROSS, OF TROY.

My FRIEND,--We are just entering upon that period spoken of by the inspired writer, when he said, as approximation of the son of the "And it shall come to pass in the last days, saith coined. And, as in ancient times, men sought to that was builed in humanity is now leavening the engravings—Mr. Linton and Gov. Tallmadge: the Wet Wind, by a daughter of one who was precipitated from the Moor. The incidents all partake of the son of the Work. The incidents all partake of the son of the Work. The incidents all partake of the son of the Work. The incidents all partake of the son of the whole lump, slowly but inevitably. Those of us who are willing to be simple and passive instruments in higher hands, who will best accomplish appendix to the work.

aid him in his enterprises. He is himself the sess the Spiritual gifts, spoken of by Paul, in his noblest conception of the Indian mind—the mild epistle to the Corinthians. And the manifestations rial forms. Great intellects have wearied themgiven through these gifted persons, are confidently selves on dull matter, trying to fashion the infinite believed to be Spiritual, by not less than two mil- out of the finite-far less reasonable in their expecmuch total extent in English literature. It is what lions of people. These gifted persons (mediums) tations than the Chinese woman who was found the presedists call trockets. And though the are persons of all ages, from infants in the cradle to trying to rub down a crewbar to make a cambric venerable grandsires. Now, it this is all delusion, needle. Even man's worship has become externalin a poem like this, yet we are glad Longfellow has well may it be denominated "the arch heresy of ized; he reverences scrolls of parchment and piles ductive or negative, inductive or passive, and the made the American car tamiliar with this measure. the age." But how is the question met by those of hewn stone, and sees nothing to reverence out intentional or positive. The errors or faults of most capable of meeting it? Let facts answer, of these. He reverences those It will be of service to future poets that this form Men, eminent for scientific attainments, have laborof verse has been legitimatized by such a master. ed to trace these wonderful manifestations to mun-In his hands, like the hexameter which he first dane causes. Some have been convinced by chemical and other scientific experiments, of the Spiritand the car is you won to the unusual cadences. uality of their origin. Others are still laboring to The poem is thus simply and artistically introdu- identify them as the involuntarily unconscious action of mortal minds. But how have the clergy have no other. They will not believe anything road are steel mounted, registered in the court of met them? Let facts answer again. As a body which they cannot see with their outward eyes, for Heaven, and impelled and propelled by the electric they have stood aloof from investigation, and have these are all the eyes they have. With external denounced them first as "humbug," second as senses fully and keenly developed, they acknowledge it follows that whoever takes this path, will speed-

> that they were claiming a very intimate acquain- that proof, for abundant means there are of obtain- ful, however, to see that nothing is admitted on tanceship with his black majesty, and they have ing it now-a-days, when external manifestations of board that will cause the needle either to vary or thrown the old gentleman overboard, and taken up Spirit presence are so rife; but after all when they deflect, and hence observation should be occasionthe cry of "Free Love." This charge has been have it they are not any more Spiritualists than ally taken to certify its right conditions. No one Medium, 45 Carver street, Boston. promptly refuted by the Christian Spiritualist, the they were before. They believe-what? that should rely too strongly on either, but try all three. Spiritual Telegraph, and other papers, and by the something they cannot see with their external eyes Men forget that Trinity in Unity is a universal exponents of Spiritual philosophy all over the councan move a table or make raps upon it, nay, can fact. try. But still the cuckoo cry is kept up, as if to even answer questions for them, and so forth. But make good the old maxim, that "a lie well stood if this is all they believe and know, they are yet It is not difficult to conceive of limits to space. to, is as good as the truth."

churches? Dr. Baldwin exploded Spiritualism come aware of their Spiritual faculties, in the exer- human soul is the highest. once, by exploding an entire chapter of the Bible. cise and development of which their true manhood He pronounced Spiritualism to be nothing more must consist.

The poem is divided into twenty-two chapters, than Asiatic jugglery, but he forgot to tell what

with the plainest teachings of Holy Writ."

tions harmonise perfectly with the "plainest teach- present age; very few of whom are not more or less ings" of Jesus. I have conversed with a great wrought upon by the Divine afflatus. Sweet many Spirits, and I have found none who deny Spirits are many of these, yet unfortunately envelthat Jesus was what he claims to be in the gospels. oped in a sphere of self-psychology, and therefore And I can show that these revelations are given in unable to perceive whence their inspirations come. precisely the same way as the revelations that were Of this class, most eminently is Emerson, whose given through the Christians of the apostolic age. wierd voices of nature charm us so wonderfully-I can point to a multitude of passages in the New whose quaint philosophy so persuades our inner Testament that corroborate these revelations, as souls. Of this class is Longfellow, whose inspirathese revelations corroborate the scriptures of the tions, though from a source less deep than those of New Testament. The language of the above quo- Emerson, are more fully ultimated in their exprestation is mere assumption, and needs better proof sion. Of this class was Margaret Fuller, whose than the ipse dixit of any man.

Spirits, and holding commerce with the dead."

dred and fifty-two sects of so-called christendom, all the churches teach, than all the creeds confess. can tell us what christianity is? What particular creed embodies the christian idea more than another? in literature a partial supply of their Spiritual is a christian, than to meet the tests of christianity | Paul, and Carlyle, and Emerson, have stood ready recorded in the last chapter of the gospel of St. to pronounce me a repudiator of christianity, with- ask, as being, in the opinion of religious teachers, out being able himself to meet any of the tests of blasphemous and offensive to God. For otherwise christianity referred to, I would refer him to a verse of scripture which I will insert, as it may be a novelty to some :-

"Thou hypocrite, first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye."

On the whole, Brother Tucker, I am not disposed to quarrel with the quotations I have made nothing more than a theological squib, and the se-

in good. There are a few more points in your sermon that I propose to touch gently, for the purpose of correcting those errors into which many well meaning persons have fallen, in regard to what religion. Spiritualists really do believe. These errors are the result of education and not of total depropriate. Jesus, when he had done mighty works of healing

the result of education and not of total depravity. Fraternally thine, S. M. Peters.

For the Christian Spiritualist, WHY SPIRITUALISM HAS NOT MORE BELIEVERS.

It would seem to be more appropriate to moot the question "Why Spiritualism has so many believers," considering the short time since, in its light till their own Spirits are a glow, and radiate public of the return of Miss Fox from her summer present form, it began to manifest itself among us; even through their external forms. for there are indeed many who receive it in one shape or another. But we are convinced that the

question asked by the poet

"What end hath matter! Is it a substance that doth Spirit bind?"

ascendent in the world, and men bow down and which we have such plenty. It may not be known to you, sir, that not less of it, and yet so far from it that it remains as infi-

All the wisdom of man has tended to take mate- ing.

" Dread spectres of the earth's material age-Demoniacal creeds that people earth With crazed bewildered ruined minds, and fill The realms of fancy with all loathsome shapes

With this proclivity to materialism, men seek for can move a table or make raps upon it, nay, can even answer questions for them, and so forth. But if this is all they believe and know, they are yet very far from being Spiritualists, in the true meaning of that word, though we do not say that even this may not be a means by which they will become aware of their Spiritual faculties, in the exercise and development of which their true manhood must consist.

TO THE AFFLICTED.

THE astonishing cures that have been performed by MRS.

METTLER'S MEDICINE, of Hartiord, Conn., and those of MRS. FREECH, of Pittsburgh, Pa., when all remedies have failed, and the patients given up by their respective physicians as hopeless and strested by thousands, to whom relief has been afforded. Both these ladies are Clairvoyants, and while in that state the Medicines are prepared. The various and matter, which alone develops space, but a lower combination of love elements, of which the weighten to which their Medicines are prepared for all from the Vegetable kingdom. It is but faint praise to say that of all the numerous specifies that have been performed by MRS.

THE astonishing cures that have been performed by MRS.

METTLER'S MEDICITED.

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Asiatic jugglery was. Dr. Baldwin appears to be well versed in Biblical lore. He undertook not long since to show his congregation how Joshua made the sun and moon stand still, and proved to their complete satisfaction, that Joshua never did any thing of the kind. Very probably Dr. Baldwin's mission is to explode the infallibility of the Old Testament.

The Roman Catholic clergy here, say but little on the subject. They know that Spirit's communicate; their creed claims it, and they have seen to converse with Spirits, fearful that the devil may feelings in their own souls that they cannot unter the wery summer and acune of purysical beauty, and the former the very quintessence of that Divine being, whose external perfections the that Divine being, whose external perfections the daily Spiritual presence and intercourse through that Joshua never did any interiorly developed to a very high degree, and timeriorly prophesies and dimly represents—

Both pass away from light and sense, yet nothing is more certain than that the glowing beauty of the one, and the immortal excellencies of the other survive the rude shock which closed the earthly sense to them. Even as the soap bubble is the result of a little alkaline liquid, yet is unsurted before the Middle and Smior Classes in Cambridge Divinity School. By J. H. Fowler. Price 80.

Tow received and for sale at the Office of That Chilletina of that Divine being, whose external perfections the theory quintessence of that Divine being, whose external perfections the third Divine being, whose external perfections the their Divine being, whose external perfections the their Divine being, whose external perfections the theory probably and the former the very quintessence of that Divine being, whose external perfections the theory probable and time! Divine being, whose extern to converse with Spirits, fearful that the devil may feelings in their own souls that they cannot utter tions which arise in the mind from a mere contemtake a part in the conversation. Nevertheless, aloud to those with whom they are bound by ties plation of trees and stones, and possess materials there are Spiritualists and mediums among the of church-fellowship. Rather willing to question which abound in this state of being. The first Catholics. This brings us again to the Thanksgiv- their own interior wisdom than to believe their time I saw the Spirit home, it seemed as if formed ing sermon of the Rev. Mr. Tucker, from which we teachers wrong, they still cannot hush the voice of materials just as glorious as that surface subquote: "Those who pretend to give revelations that is continually preaching within them, nor all stance which reflects the solar spectrum on a soap from the invisible world, set forth as revelations ways control the spirit of prophecy which ever bubble, and compared to which all the loveliness statements which they know to be irreconcileable impels them to speak out the wisdom that is com- and perfection of man's art sink and fall into insimitted to them to give forth. By far the greatest gnificant dullness. On the contrary, Brother Tucker, these revela- part of these, however, are the literary men of the

strong prophet-utterance rings its firm alto in the I quote again: "And let it be said to the honor chorus of the age. Men and women innumerable are of christianity, that it (christianity) is repudiated by there of this class, who, having failed to find in the those who have established a new religious system, old systems and creeds that "everlasting yea" and are most devoted to playing with mischievous which their soul tells them somewhere is, have endeavored to seek it in the wilds of literature and Who shall decide, when doctor's disagree? Who, philosophy; finding there far more of life, far more among the wrangling priesthood of the two hun- of love, far more of quick and holy inspiration, than

It is well for such as these that they have found I know no better way to decide the matter of who wants. It is well for these that Goethe, and Jean to answer, though ever so imperfectly, the lifequestions for which they could find ne solution in Mark. If a man takes upon himself the authority the churches; nay, which they were forbidden to would the great sphynx have destroyed them utterly; as it came near destroying poor Shelley-as it would have destroyed him had his own giant intellect not been aided by influx from above. We believe the reason why more of this order of

men do not embrace Spiritualism, to be the fact that only let it speak itself. it is popularly confounded with some of its more external and least dignified developments. Spiritrapping and table-tipping have an end; they con-vince those who cannot otherwise be convinced, of from your sermon. The first, plainly amounts to the fact of the intercourse between the natural and Spiritual worlds; but they actually repel many who their behavior restrain or set them free; allowing need no such means, by the, in many instances, them always the surplus age of their earnings with This is a great admission, and one that could not have been expected two years ago. It is an evi to whom we would ascribe high intellectual develdence of progression, where progression may result opment. This is but the chaff and rubbish of Spiritualism, more or less of which is mixed in with all good wheat-the real essence of the matter becoming a new literature, a new social life, a new

> in any place, was wont to desire that no report of them should be spread abroad; and it is so with all truth-bearers. The noisy part of Spiritualism is the least worthy part. It is those to whom inspirations come in deep quiet and solitude; those who listen to the midnight voices, to the unsought yet ever waited for utterances of angels, that the deep and living oracles are committed. These see "heaven opened," and bathe in the living flood of its DIFFUSION OF SPIRITUAL KNOWLEDGE," informs the

Another impediment to the spread of Spiritualism of late, has been the effort made to associate it with a system of modern epicurism, which has direction and pay of the same. She will in this, number of these, large as it is, would be very greatly increased, and that from among our most learned and scientific men and our greatest geniuses, were it not for some reasons which operate fearfully against the spread of the Spiritual faith.

Commencing from "without the camp," the first obstacle that strikes us is the hitherto extremely materialistic tendency of the age. This is an evil itself however, for the Spirit of man will not long consent willingly to the tyranny of matter. The obstacle by the reset of the specific of specific and scientific and spiritualism of the spiritual faith.

Clive TAR

Curs diseases of the Throat, Lungs, Nerves, Muscles, Jointe to the public, for the benefit of Skeptics or such Enquire engagements, sit, without charge to the public, for the benefit of Skeptics or such Enquire engagements, sit, without charge to the public, for the benefit of Skeptics or such Enquire engagements, sit, without charge to the public, for the benefit of Skeptics or such identify one faith with this idea than another. Doubtless there are many calling themselves Spiritualists who advocate it; so there are many of no belief, so far as religion is concerned. Free-love is an old doctrine, and suspending it in a warm room—the conjugen of other beliefs, and many more of no belief, so far as religion is concerned. Free-love is an old doctrine, and suppending it in a warm of postively destroyes of Spirit Mediation.

Hours, from 10 to 1, every day, Saturday and Sunday excepted.

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting the skeptical, rather than to contribute to the plear and the electricity is contains is separated and diffused to the public, for the benefit of Skeptics or such Enquires and suppending it in a warm or over heading of Spirit Mediation.

Hours, form 10 to 1, every day, Saturday and Sunday excepted.

The Society wish it distinctly borne in mind that Miss Fox is employed for the purpose of converting the skeptical, rather than to contr number of these, large as it is, would be very great-largely pervaded all society. It is no more just to ly increased, and that from among our most learned identify one faith with this idea than another. to the public, for the benefit of Skeptics or such

Human brotherhood is one of its watch-words, therefore, that those who are converted will not and the demon selfishness has no place within its camp. Our aim, who are acknowledged Spiritualists, should be to elevate the plane of our Spiritualwill ere long be answered by the Spirit itself, when ity, so that those of the refined, the intellectual, the it shall assert its claims to ascendency in the affairs cultured among those who seek for truth, may not by the consideration, that those who may wish of this world, and shall claim relationship with the turn away from us dissatisfied. There is enough hitherto unrecognized and unexplored regions of in Spiritual literature already, and there is infinite Spiritual life in the heavens. But though destined to be overthrown, the reign of materialism is still to be overthrown, the reign of materialism is still should be to bring forward the choice things, of

worship before its iron throne with complete self-abandonment. The pure gold of wisdom from the mines of the Spiritual realm, weighs nothing in the balance this sovereign holds, against that all-pow- the Spiritual world, through their own inner senses, erful metal from which the "almighty dollar" is and no faster. The little leaven of immortal life same natural me and space by material means, coming so very the purposes of God. Above all, if we, by the us: and prove to what possibilities of life man can attain through the development of his interior be-

> Special Correspondence for the Christian Spiritualist PASSING GLANCES NO. XII.

SPRIGS OF SAGE.

Boston, Dec. 12th, 1855.

There are at least three roads to Truth, the demost thinkers arise from a too strict attention and adherence to either of these three paths, which may be designated in order, thus: The first is the turnpike which every body uses. The second is the railway which only fast inclined passengers use, while the third is a royal road, properly gradexternal proof of the truth of Spiritualism, and will ed and always kept in order. The engines of this spark, and as electricity always is true to the pole, "imposture," and third as the "work of the devil." no other, and will have the proof they seek by ily and certainly reach his or her true destination, A portion of the clergy seem to have discovered means of these, or not at all. They may obtain Peace, Pleasure, and Profit. Men have to be care-

But what have the clergy of Troy done to meet ing of that word, though we do not say that even and matter, which alone develops space, but a this heresy, which is thinning the ranks of their this may not be a means by which they will be- lower combination of love elements, of which the

But there are other reasons why Spiritualism is latter is the very summit and acme of physical

There are three distinct universes ruled by one Deity. A positive, passive, and negative one. We at present are the result of the passage of matter thro' the last stage, and consequently are denizens, so to speak, of this passive universe. Death will not change us in this respect, but there will be a time when the gates will open and all mankind shall pass through into the vestibule of that inner temple. Then will begin a new era in mankind's history. Then will commence the positive period of psychological activity, when free from every taint, man shall mount the azure throne prepared for him. But ere that period, time and times shall roll away, and a season of gloom shall usher in the full dawn of that ever beaming day. And this will be the Second Death.

No truth is self evident, save that of man's immortality. Everything else requires the concurrent testimony of numerous witnesses, but this great truth is of itself so majestic and so grand, that all corroboration from, or by that which exists outside of itself, does but obscure it as with darkening clouds. Trumpet tongued, the soul proclaims its own immortal destiny, until the whole univercælum is filled with the swelling diapason.

There is a great deal of cowardice these latter days. Men are afraid to give free and full utterance to the truth they feel rising up within them. Rising too from the deep well spring of intuition. Reader, speak your soul's great thought, even if hell gapes to devour you. Truth will make you free, if you

It would be much better to sentence men for criminal acts to prison, without reference to the time or period of confinement, and according to

Politics in general, is a corrupt game, and wise men seldom play thereat.

The severest punishment is to make a man feel

So at least thinks your brother, P. B. RANDOLPH.

MISS KATE FOX.

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ESTOE REARMONG EEE BY DR. H. F. GARDNER, Corner of Harrison Avenue and Beach-st.

From the Girard Republican. THE ANGEL-WATCHERS. From a Poem delivered before the Literary Societies

Waynesburg College, BY JOHN H. CRAIG, ESQ. There is an instinct in the human breast, Cherish'd by love and born of faith, Which tells us that the Spirits of the blest Are ever watching round our path-That angel-forms unseen do walk the earth, Radiant in light and holiness, And are the glorious messengers sent forth To guide and guard the heirs of bliss.

When sunset hues grow dim, and day-light fades Along the hush'd and glowing west, And twilight dews, like tears, and evening shades Are falling on the graves where rest In silent dust the forms of those we mourn, Mysterious voices through the air And sad, sweet sounds upon the night-winds borne Then seem to tell us-they are near.

And when we lift our gaze, through tears unseen, Up to the stars so calm and bright, Which seem to whisper softly, as they shine, With angel voices through the night. We feel their presence round us and above. And fondly dream that earnest eyes Which here so oft met ours in speechless love Are gazing on us from the skies.

And when upon the couch we lay our fever'd brow. And toss amid the curtain'd gloom, Thinking of those whose dreamless heads lie low Amid the shadows of the tomb, From broken sleep and half unconscious dreum We start to see the morning light, And try to call our visions back, and deem

They have been with us through the night. And when upon their graves the grass is green, And time and change have dried our tears, Although from then till now there lies between The length of unforgotten years, They often come, as angels from the skies. To shield us from the wo earth brings;

And when a passing sadness dims our eyes. It is the shadow of their wings. And what is life or death that we should weep When loved and cherish'd ones depart We see their living forms no more, but keep

Their lovely image in our hearts. They are not lost and gone, for not in vain The sweet and cheering faith is given, That we shall see and meet the loved again. "And know and love them still—in heaven."

> From the Knickerbocker. MY "OTHER ME." BY JENNY MARSH

Ah! pleasant things to me the rain did whisper, As I sat dreaming in my easy chair,
Without a thought for urgent tasks unfinished,
And for the swift hours having little care.

I wandered back along a path of shadows, With near a score of nule-stones on its way,
And came at last where May was sweetly blooming.
While o'er the mountains crept the morning gray. It was the land of dreams; and yet the cottage. With its low roof and woodbine-shaded door, Was like to one where pass'd my sunny childhood

There was a band of little ones before it, With sunburnt brows, and brown, uncover'd feet
That knew full well the clear brook's pebl'd bottom But never trod a hard and dusty street.

And in my waking can be mine no more

I looked in all their eyes, and oh! what beaming Of hudding hopes and sinless faith was there, And when their joyous laugh went up to heaven.
The angels must have borne it as a prayer. I looked in all their eyes, and 'neath the lashes Of one, the wildest in her heart-taught glee,
A soul looked forth, and spake to mine a welcome
And down I knelt, clasping "that other me!"

I pressed her long unto my lonely bosom,
And felt her dearest that the world did hold;
And was I vain! She was a sinless creature, And was I vain! She was a sinless creature. And earth is blighted, sorrowful and cold.

She was not like to me whom years have given A tempted heart that ever goes astray Who cannot lift my eyes in trust to heaven,
For doubts that bore my child-like faith away

She was not like to me: her heart was sinless, And I could see within her April breast,
The tender germs, O Christ! O love of heaven!
That might have prov'd to me a balm most blest

I saw her love without a stain upon it, Her faith as pure as prayers she nightly said; Her hopes so fair, they were the angel bringers

Of the sweet dreams that came to bless her bed. I could not say 'twas 1—the tender blossom.

That this dark day hath been so nigh my heart; Oh! no, alas! for since the years have met me,
The cord that bound us two hath snapt apart.

God keep and sometimes send that "other me' To warn my feet as she hath done to-day,
By all my foot-prints from the path of right,
And by the mile-stones passed upon my way!

From the Saratoga Republican.

## SPIRIT INTERCOURSE WITH MAN.

By a note from "A Subscriber," we are remindmised to furnish him with the "proof upon appears his anxiety, that we cannot forbear the attempt to relieve it in a measure.

There are two great facts upon which we base we derive our knowledge, of Spirit intercourse we must ignore the Bible, and as a consequence, They are these :--

1st. Positive Biblical testimony of the fact. 2d. Our own personal observation, with that of

others now living. We can at this time only refer "A Subscriber"

next week the more modern proof.

And now, as to the assertions and asseverations pages without being struck with the uniform proof therein given, from the first chapter of Genesis to the last of Revelations, of Spirit intercourse with friends. man. From the period when God said "let us make man in our own image," (addressing himself as we believe to the sanctified Spirits, or angels, in times past with man, we reserve until next week earths or planets to the beatitude of heaven,) to the are now in communication with them—that time when John, on the Isle of Patmos, as related in the closing chapter of the Book of Revelations, fell down and would have worshiped the angel, who forbid the proffered adoration, saying, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets," no fact is more prominently kept before the reader, than that of Spirit intercourse with mortals; no sane man, or Biblical other than the "fellow servants" of men, they only having passed before us into the world of Spirits.

with the proof of Spiritual visitations. Noah, Abraham. Jacob. Lot, Balaam, Moses, David, Daniel, metal into oil, and many other liquids, but they and in fact nearly all the prophets and patriarchs all came out indented on one side. She retired to of old, held intercourse with Spirits. Joseph, the rest that night full of anxiety, her mind being enfather of Jesus; Jesus himself; John, "the be- tirely absorbed by round shot. During the night loved;" Zacharias, Mary, and Elizabeth, with the she dreamed of going into a neighbor's shop, hatter disciples and apostles, received directions from and by trade, and while talking to him she heard shot held intercourse with Spirits.

this very subject, delivered in Brooklyn, by the Rev. Samuel Beswick, in which he clearly demonwith man. He says:

campeth about them and delivereth them; and in but not yet perfect.—New Church Herald.

the same Book of Psalms we read: 'For he shall give his angel charge over thee to keep thee in all thy ways,' (xc. ii.) We can see how easily this could be accomplished, when we see that the soul is already a spiritually-organized form and inhabitant of the Spirit world, and can be as readily assist- Mercury. ed and communicated with by a guardian angel as the body of one man with that of another. The Apostle Paul, speaking of angelic Spirits, says: 'Are they not all ministering Spirits sent forth to minister to them who shall be heirs of salvation? ing mankind, or constant communication with mankind, is not only a standing employment or office is assistance in some mode to those who are heirs of salvation. This is not spoken of as a special or authorized duty of all, without exception, in some proceeds as follows.—Ed. Chst. Spt. this expression admits of no exception. Then, secondly, he says, 'sent forth to minister to those who are heirs of salvation.' And this expression all its inhabitants. True, it is only Paul who says that this is the law of Heaven, and that this is the duty of all Heaven's sons. But then Paul affirms and had an opportunity of speaking from experience. His testimony is not, therefore, to be lightly esteemed, nor invalidated by a doubt. His own history in the Acts bears testimony of his having thus been constantly ministered to; and in the same Acts, when speaking of Peter's guardian Spirit, we have the expression, 'It is his angel.' But to take a rapid survey of such guardianship, would strik-ingly illustrate this universal duty of all Heaven's sons, as stated by Paul. In the vision of Jacob's ladder, angels are represented as constantly ascending and descending from heaven to earth. Angels delivered Lot from Sodom, Jacob from Esau, Daniel from the lions, his three companions from the furnace, Peter from Herod, and the nation of the Israelites successively from the Egyptians, Canaanites, and Assyrians. Thus they conducted—that is, did the duty of ministering to Paul; they conducted Lot, Abraham, and the Israelites, in a sea-Joseph and Mary to Egypt; Philip to the Eunuch, and Cornelius to Peter, that they might impart a sufferings of his nation; Joseph and Mary, in their perplexities; Christ, in his agony; the Apostles and their companions, after his resurrection; Paul, immediately before his shipwreck; and the church

in the Book of Revelation by the Apostle John." With these proofs of Spirit intercourse, together Scripture, we can well say with the author of the above extract, that it seems to us, from the Bible's teaching, that constant intercourse existed between but the wine is preserved in the end. the two worlds, in the early history of our race. It appears to have been the most universal of all convictions. The veil between them and the invisible world must have been slight indeed. It was no matter of dread or bewilderment to them, if, in the stillness of the sunset hour, stranger feet drew near with the majesty of holiness, entered beneath their roof to commune with them, and teach them, in thought. their departing, that they had been with beings of

Bible. But of this hereafter.

positive assertion found in the Bible, that the minhundred years' growth, must fall to the ground.

Having, at least to our own satisfaction, estab-

"Millions of unseen beings walk the air, Both when we wake and when we sleen

## DISCOVERY MADE IN A DREAM.

A correspondent of the Scientific American. making shot, tells a singular and interesting story. He says a Mrs. Watts, of Bristol, England, was accasting shot.

Mrs. W. was very anxious to make the shot perfalling, and on asking him if he made shot, he us entirely. We shall need still, for a season, turn was given in advance at birth.—Exchange. We can do no better in this connection than to went out, brought in a handful, and they were perpresent an extract from a recent discourse upon feetly round. In much surprise, she exclaimed— "How do you make them round?" "By dropping we experience consciously that marked change in them from a great height," says the hatter. Mrs. Watts awoke under the exciting discovery, aroused strates from the Bible the fact of Spirit intercourse her husband, informed him of her dream, when they both dressed themselves, tried it from the "We will now cite the few Biblical demonstra- highest place on their own premises, and found the full "measure of man, that is of an angel." tions of the ministrations of Spirits, and the imme- shot rounder than before, but still indented. The diate communications between the two worlds; and next day they tried it from the tower of St. Thomas' all our cases will be purely Biblical. In the Psalms Church, that leans some feet over its base, when (xxxiv. 7) we read: 'The angel of the Lord enthey attained shot rounder than the home attempt,

ary pretensions, as he reports the scenes, dialogues, midwives, to receive the new citizen, and welcome his pretensions or the reliability of his revelations, influx or impressment, to infuse into the mind of and mysterious points of religion, learned investi to those who still look at the Spirit-world "through unpleasant or peremptory reminiscences. It is the nial to the habits and taste of a general audience. isolated case, but the universal duty of all; not the duty of one or a few, but the duty of all; it is the premise for the concluding remarks. The narrative eminently destructive of order and consequently and consequently and consequently and consequently destructive of order and consequently and consequently and consequently and consequently are all the duty of all; it is the

ing. Some men had such spirits with them that I causing the soul to linger on the confines of earth, he was caught up into the third or highest heaven, couldn't help following them, I'd a gone to the devil or to desire restoration to the bondage of nature. have a mind to try that." We at once cautioned bitterly because of his mother's weeping, and taksafeguard against all evil, having procured which with evident chagrin. Remarking upon the sure the mother. effects of this talisman, we presented the copy to our new friend, when it at once, as by magic, became transformed into a beauteous and magnifi-

was even so; that certain principles imbibed could light cause, or by some indiscretion, we interfere now only be eradicated by first being brought into with the ministrations of angels, substituting our universally, by the testimony and instruction given ultimates, that being loved they must be lived, and own ignorance, if not wantonness, in lieu thereof. the consequences endured, until from results they are despised and abhorred with as much heartiness with hundreds of others that might be quoted from as they were ever cherished and beloved. Like yeast in the liquid, it is left to ferment, and fret and foam until it has purged itself of all impurity,

Curious to know something of the process of dying, we have made inquiries of several persons who have been subjected to it, in order to gratify ourself, as well as others, therein. The result of our inquiry is such as to convince us that we have herein been solicitous about nothing, for whilst their dwelling, and the phenomena of both worlds one can call nothing to mind relative thereunto, became blended into the vision; forms, glorious another speaks of it as the faint remains of a forgotten dream, altogether unworthy a passing

The apparent agony attendant upon the dissoluanother land. The very absence of fear or wonder tion of soul and body, as sometimes witnessed in implies the original universality of such intercourse the contortions of the latter, is but apparent, the or opening of the Spirit-sight. All the most ancient attendant sensations, owing to the presence of attraditions are founded on an intercourse with the tending angels, being frequently of a pleasurable times, in the penitentiary, but more frequently in Spirit-land; and the separation between the living character. We have been told that in deaths ocand departed was held to have been marvelously curring upon the scaffold, frequently not a pang is felt after once setting foot thereon. The cause of But here the "orthodox" skeptic may exclaim- this is in the fact that no death is either sudden or 'True, I believe all this; but what God permitted violent, notwithstanding appearances. The laws of old, he does not allow now." To this we simply of order are those of gradation, and if we are at cesses. As we look back on those we knew of reply: God's laws are immutable. He never has, any time surprised, it is because we have failed to these classes scarcely twenty years ago, we see, and we add, with all due reverence, He never can, observe those monitions which precede every ap- alas! that almost general ruin has overtaken them. change them; for, could He, He would become a proaching event. The divine providence of the changeable and fickle being, and cease to be God. Lord in this rules absolute until our state is such Now, as in the times of the Apostle Paul, the de- that a separation from the material is best suited to difference is less great, however, than is generally parted "all are ministering Spirits;" and the modern our condition with reference to the future no such supposed; and no genius, moreover, is sufficient of proof of Spirit ministrations is as strong and posi- separation can eventuate. This condition is aptive as any to be found within the pages of the proached successively, and had we our eyes about we say, is not so great as is usually believed. It is us, its near approach would be manifestly obvious. true that one person may exceed another in what When the skeptic will present us with the first We have thus been for days lurking upon the confines of the purely substantial. We have, as it ed that in our paper of the 16th ult., we pro- istration of angels or Spirits was to cease with the were, of ourself gone out of ourself, so far as the purely logical faculty. A witty lawyer, able to exit in the body of the Apostles of old; when material body is ourself, and being thus out of it, which we predicated our belief of the truth of they will prove that the Comforter promised by feel no more of its transformations or of its interests the Spiritual phenomena;" and though we are at Jesus was only to be sent to his disciples then in than of any other mass of matter whose tenure to preport far from well, and feel but little inclined the flesh; that the relation of what occurred on us was alike frail. Bodily suffering is in proportion towards inditing an editorial article, yet, so great the day of Pentecost; and that the great light to the intimacy existing between the mind and the seen, and the voice heard by Saul of Tarsus, are body. Abstract the mind, and in the same ratio. fables, then we will admit, not that we have any you allay the suffering. Pain is but a notification doubt of modern Spirit intercourse, but that we to the soul that its tenement suffers violence; reour belief, or, we should rather say, from which question the truth of Scripture; for, to prove this, move the soul, and in this ratio the communication is broken, and the pleasurable sensations attendant the creeds and dogmas of a Christianity of eighteen upon new associations just entered upon, in the steadfast man, more, far more, than compensates We could occupy every column of our paper in for his seeming loss. Death, or what we term adducing further proof from the Bible of the truth death, is an event in our life more marked in apof Spirit intercouse, but we do not deem it neces- pearance than in fact. It is the passing of a certo the facts derived from the Bible, reserving until sary. But is it not a strange sight to see self-styled tain point consequent upon condition, and far more 'orthodox Christians" most cordially unite, cheek apparent to the looker on than to the party most by jowl, with those whom they denounce as "In- directly interested therein. To illustrate by ex. others who always bungle if they attempt such of scripture regarding Spirit intercourse with mor- fidels," "Atheists," and "unbelievers," in denying ample, in a former somewhat similar passage or things. tals. The reader of the Bible cannot open its the truth of present Spirit intercourse? Truly the change of condition, alike the result of successive "meck and lowly Jesus" is wounded afresh, and preparation. Birth is not the commencent of life, crucified anew in the house of his (professed) although it is the commencement of independent life, so far as this existence is concerned. The fœtus. however, possessed life, a life dependent upon cir- or in its narrower sense, is a knack of excelling in bathe forever in its fullness and beauty. lished from Scripture the fact of Spirit intercourse cumstances, yet altogether suited to its condition. This condition changed by degrees, and resulted in life, proficiency, even in that for which the person who had existed upon, and passed from other the proof, equally as positive and explicit, that we the act of birth. This latter, then cannot be said to be sudden, although a want of knowledge of the practice, so, in the higher walks of mind, discipline surroundings may give it such an aspect. Nor has the newly born child experienced (all things consiwriting to that paper in regard to the discovery of was wholly dependent upon another. Yet but a out long years devoted to his art. The lad, who comparatively small advance has been made, and makes a capital college speech, ends in becoming a scholar in this day, doubting that "angels" are customed to assist her husband in the business of It now digests its own food, but that food must be It was not only his talent for painting, which won The Old as well as the New Testament is overflowing feetly round, and was one whole day employed for its very existence, or continued existence, upon position. The great Milton worked hard at poetry, trying if she could round them; she dropped the its former source of life, the mode of administering for thirty years, endeavoring to perfect himself bethereunto only having been changed.

successively arrive at that condition wherein it bethence for a portion of that supply of nourishment best suited to our infantile condition. Nor shall our condition, which can result only from the pas- dull conversation of any kind; and whoever

DEATH, ITS NATURE AND CONSOLATION. established. With persons of weak and timid tem- practical subjects, in explaining and enforcing that "OUR FATHER'S SPIRITUAL RESERVOIRS. The following is extracted from one of a series peraments, much mischievous injury may be done conduct which the spirit of Christianity requires of articles, on Practical Spiritualism now in pro- by the over officiousness of ignorant by-standers and which mere worldly happiness commonly would gladly have shut out were now vivid upon in fact, is also a great evil. It is not alone their would gladly have shut out were now vivid upon his memory, and he must go down. "Well, I suppose the state of admittance for Spirits to the rear a certain number whom principle, old age, who are heirs of salvation. And this expression pose I've landed on the other side of Jordan. Is the scene, whose counter infusions into the mind their day, and suffered in consequence. There are of their being 'sent forth to minister' shows it to a fraid he must go down, something draws him—is be a duty imposed by the very law of Heaven on a going to try it—its a kind of fascination, I can't of the dying create discord and distress. The a going to try it—its a kind of fascination, I can't help it—it was so shown me when I was drown-mourners' laments act also as counter draughts, the exception.—Memoir of Rev. Sydney Smith.

> for them, and here I am. Fixing his eyes upon a We were once in conversation with a gentleman dark, uninviting boat near at hand, he said, "I of our acquaintance, who at the time complained him, relating our knowledge of its deceptive quali- ing so much to heart his decease, saying, "it for a ties. When lo! the boat sprang as it were into few days past had continuedly and unpleasantly vengeful life, and we were threatened by its treach- attracted his attention to earth, and as it could erous crew with annihilation as a reward for our avail her nothing, he wished she would desist." In interference. Taught by experience, our thoughts musing upon the matter, it occurred to us that this flew at once in quest of the Divine Word, a sure was the second anniversary of the interment of his natural body, and was likely to bring with it assothe hellish crew shrunk back to their own place ciations such as were complained of on behalf of

We have witnessed a child, whilst in a dying state, who had preconceptions of her approaching change, and who conversed openly with and of son of great difficulty and danger, to places and cent telescope, through which he was enabled to Spirits in waiting to conduct her to her new abode. circumstances of safety and peace: they conducted view the distant heavens. By the magic of its Gideon to the destruction of the Mideanites; power sphere after sphere passed before the vision disordered mind. In subsequent interviews with power sphere after sphere passed before the vision disordered mind. In subsequent interviews with of this half-repentant self-convicted prodigal. He the child, she has repeatedly confirmed the truthknowledge of the Gospel. Thus they comforted seemed for a time lost in wonderment. "It was fulness of the scene thus presented to her, and Jacob, at the approach of Esau; Daniel, in his peculiar sorrows and dangers; Zachariah, in the these now, first he must go down."

which she knew at the time, to be the first visible premonitions of her future. Too much care, then, Upon inquiry, we learned of a truth that this cannot be used on such cccasions, lest for some

DELUSION ABOUT GENIUS. It is a common mistake, especially with young men of ability, to suppose that what they call genius is sufficient for success in life. They sneer at the studious as "mere plodders," and boast that it is only necessary to employ themselves for a few minutes in order to conquer the most difficult tasks. We observe them, moreover, in every walk of life. We have known them as quick working mechanics, as brilliant declaimers in debating societies, as witty or eloquent students in college. But we have lived long enough to notice that most of them have made shipwreck of themselves forever. The smart mechanic, disdaining to work all the week when four or five days' labor would produce as much as others earned who toiled from Monday morning till Saturday night, has generally acquired habits of dissipation and idleness, and ended, some the drunkard's grave. The showy orator has become a lazy lawyer, or good-for-nothing editor, or pot-house politician. The idle, though able student, has sunk into a "fast" young man, and died before he reached forty, the victim of his own ex-

That there is naturally a difference between men. in point of ability, we do not pretend to deny. This itself without discipline and study. The difference, is popularly called eloquence, but generally he is deficient in something else, as, for example, in the keep a jury in a roar, may not be as competent to argue a case in banc as a less felicitous rival. An excellent book-keeper, to whom long columns of figures are nothing, may yet have no mechanical faculty at all; and a good mechanic may be a poor accountant. Nature wisely distributes her favors, generally bestowing different specialities, so to speak, on different persons. Jefferson was a great civilian, but had no talent for war whatever. Wayne was a splendid general, but quite an indifferent legislator. Putnam could head a charge gallantly, or defend a post heroically, but had no head for planning a complicated campaign. In more humble life we see similar proofs of this difference. There are women, for instance, who can cut and fit, as if by instinct, who seem, indeed, natural born mantua-makers or tailors. There are

Everybody, in fact, who is not an idiot, has a favorite faculty, or, to use the proverbial phrase, a "knack of doing something." Now genius, in its true acceptation, is a knack of doing many things; literature, politics, or war. But as, in the humblest has a peculiar faculty, is only to be obtained by dered) any marked change. It is true, from a de- moulding figures in clay, never becomes a sculptor ber to his eyelids, until he had unfolded to her his pendent it has become an independent being; it unless he studies hard. The youthful dabbler in has passed that state or condition wherein its life water colors never rises to be a great painter withthat almost unconsciously to the interested party. mere wordy declaimer, unless he learns to think. brought into actual contact with the organs of di- for Raphael the title of "divine," but the days and gestion by others. It is therefore still dependent nights he devoted to mastering drawing and comfore he began Paradise Lost. There is not a fa-So, when in the course of events our Spirit shall mous name in history of which the same cannot be said. To rely merely on what is called genius, is comes best adapted to a life independent of mate- to ensure failure, nay! is to cast away opportunirial surroundings, and mother earth yields up her ties bestowed by nature—it is, in fact, to squander, offspring, she will not be found to have forsaken like a spendthrift, the fortune which, as it were,

SYDNEY SMITH ON PREACHING. Preaching has become a by word for long and

sage of time, or its equivalent, over our heads, wishes to imply, in any piece of writing, the abrendering us in intellect and in stature equal to the sence of everything agree able and inviting, calls it he mourned. Their happiness was pure, permanent "Thou knowest, O In connection with the process of dying, there of subjects for the pulpit. The clergy are allowed from his eye, took courage, and thanked God; by thy grace, the pulpit of subjects for the pulpit. are many things which it is well to know and to about twenty six hours every year for the instruction because of the propriety in this are in the control of the propriety in the observe, because of the propriety in this, as in all tion of their fellow creatures; and I cannot help duties of life, no longer sorrowing as those who us to know its length, its depth, and other moments of life, of acquiescing in the order thinking this short time had better be employed on have no hope.

mons ever will do. Critical explanations of difficult

#### A MYSTERY EXPLAINED.

We translate from a French newspaper, the folowing account of a singular submarine operation. The religion of Brahma obliges the Hindoos of both sexes to make their ablutions several times a day in the Ganges, or some other sacred river. The ladies have a custom of meeting in great numbers in enclosures surrounded by fences of bamboo, reeds and curtains, in which they are not only sheltered from the observation of the curious, but also from all possible accidents, and surprises on the

part of the dangerous inhabitants of the river. Several years since the authorities of Benares were called upon to record the disappearance of a certain number of women, drowned in the public baths, and since then, every day, during several years, four or five have disappeared in the same manner, from the midst of their companions, apparently drawn under with violence by an irresistable force.

This state of things led to a thousand inquires, and gave birth to many suppositions. Some said it was a crocodile that had entered the bath and established himself like a wolf in a sheep fold, but they were assured that no aperture existed large quences clearly foreseen, where the unaided moral enongh to give entrance to that ferocious and redoubtable reptile. Others suggested that it was a shark or some other voracious fish, but sharks do of sensitive nerve and organic functions, are fitted not live in fresh water, and are not in the habit of seeking adventures in rivers at so great a distance from the sea.

The Brahmins, on being consulted, accused the evil Spirits. The police, knowing to cause to which It is not merely the abscence of pain and uncasito attribute these daily disappearances, undertook to ness, but a positive feeling of buoyancy and exhiladeny them altogether. Neverheless, they explored ration. And just in proportion as these laws are the whole river space in front of the city, but found nothing to remark, except some vases of baked earth floating upon the surface of the river, and apparently following its course. But as it is the custom in India to expose the dying upon the Ganges, supported under the armpits by similar earthern vessels, no notice was taken of them.

Meantime the ladies continued their ablutions, only taking care to keep near the shore. One day last April, one of them, while in the water, raised a loud cry and disappeared; but as she was young and robust, she resisted vigorously, and succeeded in disengaging herself from the grasp of her enemy, which, from the ebullition of the water, the other affrighted bathers took to be a monstrous crocodile, and fled to their companions on the shore. But what was their astonishment when, in the midst of the excitement of escape, she informed them that she had been attacked, not by a crocodile, but by a man, a veritable man! In fact, it appeared upon further investigation, that this man, abusing his planted from earth to a better world without the skill as a diver, had daily glided into the bath, hav- sting of death. - Mercein's Natural Goodness. ing covered his head with a vase, in which he had made two holes through which to observe those bathers who wore most jewelry, (the ladies of India always bathe in their attire,) and then seized, drowned and stripped them. The villain was arrested, and was hanged upon the quay of Benares, to the great satisfaction of the inhabitants.-Portland Transcript.

## A TRUE WIFE.

She is no true wife who sustains not her husband in the day of calamity; who is not, when the world's great frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as misfortunes crowd around his path. Then is the time for a trial of her gentleness then is the time for testing whether the sweetness of her temper beams only with a transient light, or like the steady glory of the morning star, shines as brightly under the clouds. Has she English custom, from the frank and generous masmiles just as charming? Does she say, "Afflict ture of the English people. And then how much of character is evinced by the manner of shaking tion cannot touch our purity, and should not quench hands! First and foremost, there is the good hom our love?" Does she try, by happy little inven- est shake of the hand, that displays a free and

thought? There are wives-no! there are beings who, when dark hours come, fall to repining and up- you." But then you have the gradual pretending braiding—thus adding to outside anxiety harrowing pressure, which would make you believe that you scenes of domestic strife—as if the blame in the are the dearest of mortals to a selfish fellow who world would make one hair white or black, or would not walk across the street to save you from change the decree gone forth. Such know not being drowned. Next, you have the vulgar mind-that our darkness is heaven's light—our trials are ed fine gentleman, who shakes hands with you in but steps in a golden ladder, by which, if we rightly a friendly manner, wishing you to understand howascend, we may at last gain that eternal light, and ever, that you owe such extreme kindness to his

verge of distraction-all his earthly possessions precedence of the others, though vulgar condewere gone, and he feared the result of her knowledge, she had been so tenderly cared for all her is absolutely necessary. The boy, who is put to life! But, says Irving's beautiful story, "a friend learn a stone cutter's trade because he is always advised him to give not sleep to his eyes, nor slumhapless case."

And that was her answer, with the smile of an angel—"Is that all? I feared by your sadness it was worse. Let these things be taken—all this splendor, let it go! I care not for it—I only care of shaking hands; but they must not be tried! for my husband's love and confidence. You shall forget in my affection that you ever were in prosperity—only still love me and I will sid now result of timidity. Though it has been truly sid, perity-only still love me, and I will aid you to that bear these little reverses with cheerfulness.

Still love her! a man must reverence, aye, and liken her to the very angels, for such a woman is they are sometimes, in the ordinary course of life, a living revelation of beaven .- Hall's Journal of

THE CONSOLATIONS OF IMMORTALITY .-- I SAW ! mourner standing at eventide over the grave of one dearest to him on earth. The memory of joys forward or cold hearted.—Er. that were past came crowding on his soul. "And this," said he, "is all that remains of one so loved and so lovely? I called, but no voice answers, O, my loved will not hear! O Death! inexorable Death! what hast thou done? Let me lie down and and exhibit themselves in whatever he does of forget my sorrow in the slumber of the grave:"
When he thought thus in agony, the form of

transport of the great multitude which no man can fell upon the learned professor of chemistry, and number, around the throne, there were the Spirits the students were astonished to hear him introduce

Two great books, which our fathers were bred on. One was the Bible; and though I am no worcess of publication in the Philadelphia Sunday and sympathizers. There are always present, by coincides to recommend. These are the topics shipper of the Bible, I must say, that whatever high praise be bestowed on Roman eloquence and appointment, upon such occasions "angelic Spi- nearest the heart, which make us more fit for this Roman law, or on Grecian art, philosophy, and The writer seems to be a medium of no ordin-rits," whose especial business it is (so to speak,) as and a better world, and do all the good that ser poetry, no ordin-rits," whose especial business it is (so to speak,) as and a better world, and do all the good that ser poetry, no ordin-rits, whose especial business it is (so to speak,) as of manly heroism as those old Hebrew Prophets and actions of the Spirit world. As to the truth of him into life. It is the especial care of these by passages of Scriptures, dissertations on the doctrinal Psalmists and Apostles spoke out of and spoke in to. And a community which took the Bible, for its one book, wept over it in sorrow, rejoiced over minister to them who shall be nears of salvation? It is one book, wept over it in sorrow, rejoiced over the patient such thoughts, and to awaken such after a patient such thoughts, and to awaken such after a patient such thoughts, and accomplishment of it in delight, prayed over it, almost worshiped it. its suggestive character and the consolation it offers fections as are best suited or calculated to avoid prophecies, do well for publication, but are ungel and that at a time, too, when priest and king for bid-would be likely to have some heroes among of angelic Spirits, but that it is the only authorized use or office. Of course this assistance would in- the dark valley and shadow of death." The pres- part of these to lead them gently into position, Of the highest importance they are to those who its sons and daughters. That we might depend use or office. upon-for the Bible does not lack spunk-depend use or office. Of course this assistance would inthe dark vaney and shadow of death. The preswhere consciousness of their new condition may can defend the faith and study it profoundly; but upon it. If the Puritans did not take the Love of sailor by drowning, and the arrival of his Spirit in be given or illustrated gently, like to the opening God forbid it should be necessary to be a scholar the New Testament, they did take the sternness, the the other world, which naturally enough forms the of the day. Now this interfered with, be it by or a critic, in order to be a Christian. To the mul- unconquerable courage, that flamed in the Old Tes tament and in the New. That was the first book whom it may, whether parson, modules of consequently of erudition employed for the defence of Christi-History of the Martyrs. Mr. Fox was a noble man, During the little time he was drowning his whole of good. The unnecessary presence of individuals, anity can be of any consequence; with the erudition who lived three hundred years ago, who, with unconstitutions professedly, but closes and hindrances in the consequence of the Martyrs. Mr. Fox was a noble man, burning the line interest of the spirit-land; for Paul says, first, 'Are they not all ministering Spirits?' And would gledly have shut out most professed and most be fatigued if accountable industry and untiring patience, randomed to hear it all to be of any consequence; with the erudition who lived three hundred years ago, who, with unitself they cannot meddle, and must be fatigued if accountable industry and untiring patience, randomed to hear it. they are doomed to hear it. In every congregation sacked all history to find out the story of men who had resisted the majority of the Christian Church. his memory, and he must go down. "Well, I sup-pose I've landed on the other side of Jordan." Is person acts as a door of admittance for Spirits to or sickness, has rendered truly devout; but in their day, and suffered in consequence. There are matter than all six of Mr. Bancroft's History .-

> Consoling Idea of Death.—"I congratulate you and myself" wrote John Foster to a friend, "that life is passing away. What a superlatively grand and consoling idea is that of death! Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would to my view darken into midnight melancholy. Oh! the expectation of living here, and living thus, always, would be indeed a prospect of overwhelming despair. But thanks to that fatal decree that dooms us to die-thanks to that gospel which opens the vision of an endless life; and thanks, above all, to that Saviour friend who has promised to conduct all the faithful through the sacred trance of death into a scene of paradise and everlasting delight."

Physical Morality.—The word of God, in spe-

cific language or in implied direction, commands a

That was the "profane literature" of our fathers, with whom the Bible was their sacred literature.

life of temperance in food and beverage, a strict restraint upon the licentious appetites, regular industry and labor, cleanliness of person and apparel, and observance of frequent days of rest. The gen. eral moral sense of mankind has given to these rules an independent sanction. Now, although the result of such physical morality is not the sole object of its injunction in scripture, nor all the consesense enjoins it; yet the sure tendency of such observances is to bring the entire body to that state where all its parts of blood and bone and muscle, in their separate and mutual action to give the frame its highest powers of strength and endurance, and fitness for all the peculiar purposes of existence; and in the mere physical consciousness of this healthful existence, there is a physical happiness. not observed, there is a corresponding loss of their physical rewards, and a gradual sinking into positive suffering and disease. Even as we walk the streets we meet with illustrations of each extreme. Here behold a patriarch, whose stock of vigor three score and ten years seem hardly to have impaired. His erect form, his firm step, his clastic limbs, his undimmed senses, are so many certificates of good conduct; or rather so many jewels and orders of nobility with which nature has honored him for his fidelity to her laws. His fair complexion shows that his blood has never been corrupted; his pure breath, that he has never yielded his digestive apparatus for a vintner's cesspool; his exact language and keen apprehension, that his brain has never been drugged or stupefied by the poisons of the distiller or tobacconist. Enjoying his powers to the highest, he has preserved the power of enjoying them. Despite the moral of the school-boy's tory, he has caten the cake and still kept it. As he drains the cup of life there are no lees at the bottom. His organs will reach the goal of existence together. Painlessly as a candle burns down in its socket, so will be expire; and a little imagination would convert him into another Enoch, trans-

### THE PHILOSOPHY OF SHARING HANDS. Formerly it seems to have been the pleasant cus-

tom to kiss or salute ladies at meeting and parting; this gradually sank down to kissing hands, a practice that still lingers in retired corners of Europe, and to which in my travels I have occasionally submitted with a good or a bad grace, as the case might be. But the custom of shaking hands is nearly unknown on the continent, and is declining even in England. I am really sorry for this, as there is an honest hearty friendship about a good shake of the hand, which cannot be too much recommended. Between man and man, a good shake of the hand shakes away the ice of foolish formality that so readily gathers round the heart; it makes the blood circulate freely through the veins and puts you at once upon comparatively friendly terms with the person with whom you have interchanged the act of good will.

It is an honest and manly John Bull practice; in former times, it effaced all enmity after the most stubborn fight; and sprang, like all really national tions, to lift from his sensitive spirit the burden of open nature, wishing you well from the inmost of the heart. Then, there is the cold, phlegman shake, that tells you fairly, "I care not a straw for great condescension only. There are so many "Is that all!" and the gentle face of the wife modes of displaying vulgarity in the world, that it beamed with joy. Her husband had been on the is not easy to determine which is entitled to take cension is perhaps the most offensive. As to

"The fool and dandy
Those sons of buttermilk and sugar candy. who offer you a single finger, or the points of two

secured by the thumb at the first joint from being too rudely or extensively grasped, it is needless to speak; a contracted hand shows, in more wars than one, a contracted heart and narrow mind. Women, also, fail at times in the proper manus

A thousand acts in every age will prove

Women are valuant in a cause they love." the most chicken-hearted things possible, -50 much so indeed as to do great injustice to them' selves and to their best qualities. Here you must learn to draw a distinction, and must not neces' sarily confound bold and resolute women with the

THE FORCE OF HABIT.—It is curious to observe how ones habits of thought constantly break out says. In one of our colleges, it was customary for the professors to take turns in making the Christianity came by. He heard the song and chapel prayers. Once upon an occasion, this duty

"Thou knowest, O Lord, that for tipping lightning, a sermon. One reason for this is the bad choice and perfect. The mourner then wiped the tear silver is better than platinum, so is the mind touched "all the days of my appointed time," said he, "will ciples of science!" On another occasion the matheits superficial contents!"-Exchange.